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Yearly Meeting of Friends

FOR

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THE LOVE, POWER AND PEACEABLE SPIRIT OF THE LORD JESUS CHRIST BEING THE ALONE TRUE AUTHORITY OF ALL OUR MEETINGS, IT IS THE FERVENT CONCERN OF THIS MEETING THAT THEY MAY BE HELD UNDER THE SENSE AND INFLUENCE OF THAT HOLY UNCTION.—1795.

BY THE PROPITIATORY SACRIFICE OF CHRIST WITHOUT US, HE HAS RECONCILED US TO GOD, EVEN WHILE WE WERE YET SINNERS; THAT IS, HE OFFERS RECONCILIATION TO US, AND PUTS US INTO A CAPACITY TO BE RECONCILED; AND WE, TRULY REPENTING AND BELIEVING, ARE, THROUGH THE MERCY OF GOD, JUSTIFIED FROM THE IMPUTATION OF SINS AND TRANSGRESSIONS THAT ARE PAST, AS THOUGH THEY HAD NEVER BEEN COMMITTED; AND BY THE MIGHTY WORK OF CHRIST WITHIN US, THE POWER, NATURE AND HABITS OF SIN ARE OVERCOME; THAT AS SIN ONCE REIGNED UNTO DEATH, EVEN SO NOW GRACE REIGNETH THROUGH RIGHTEOUNESS UNTO ETERNAL LIFE, BY JESUS CHRIST OUR LORD.—1834.

NO BOOK OF DISCIPLINE OR RULES OF LIVING CAN TAKE THE PLACE OF HIM WHO IS THE SOURCE OF ALL AUTHORITY AS ALSO OF ALL GOODNESS. WE REAFFIRM OUR BELIEF IN HIS IMMEDIATE GUIDANCE AND IN THE TRUTH THAT ALL OBEDIENT HEARTS HAVE ACCESS TO HIM THROUGH JESUS CHRIST HIS SON, WHO IS THE REVELATION OF THE UNDYING LOVE OF THE FATHER AND WHOSE SACRIFICE OF HIMSELF IS THE PROPITIATION FOR OUR SINS; WHO LIVED, DIED AND ROSE AGAIN FOR OUR SALVATION. THROUGH HIM ONLY CAN WE HAVE ETERNAL LIFE, "FOR NEITHER IS THERE ANY OTHER NAME UNDER HEAVEN THAT IS GIVEN AMONG MEN, WHEREIN WE MUST BE SAVED." WE BELIEVE THAT THE HOLY SPIRIT IS GIVEN FOR OUR INSTRUCTION, REPROOF AND COMFORT, AND FOR OUR GUIDANCE IN THE WILL OF OUR HEAVENLY FATHER; AND THAT ONLY IN DOING HIS WILL SHALL OUR FAITH IN CHRIST BE COUNTED TO US FOR RIGHTEOUSNESS.

—1910.

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PREFATORY NOTE.

In revising the Discipline of our Yearly Meeting, much of it has been found so clearly expressive of the concern for Christian living felt by those who from time to time were engaged in framing it, that it has seemed best to allow many paragraphs to stand unaltered.

A topical arrangement of chapters has been adopted instead of the alphabetical arrangement which had its origin before the Discipline was issued in printed form and indexed. Some matter has been omitted, as having in measure lost its applicability to the present conditions of our membership. A few additions and some alterations have been introduced, suggested by difficulties which have arisen in administering the Discipline in certain cases. A number of verbal changes have been made with the desire to correct obsolete or obscure wording. The dates affixed to the various paragraphs indicate the times of their adoption or subsequent modification by the Yearly Meeting.

The opening chapter, entitled "Spirit and Method of Discipline" was included under the heading "Introduction" in the several editions of the Book of Discipline issued during the nineteenth century. The importance of the matter which it contains has prompted the change of title, in the hope that it may be more widely read. With the exception of a few minor changes, it is identical with the "Introduction" to the edition of the Discipline, issued in 1806. Philadelphia.—1910.

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In this edition of the DISCIPLINE, *in order to avoid the frequent repetition of "he or she," the pronoun* he, *in its various forms, is used in passages which are applicable alike to men and women.*

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DISCIPLINE.

SPIRIT AND METHOD OF DISCIPLINE.

As it hath pleased the Lord in these latter days, by his spirit and power, to gather a people to Himself, and, releasing them from the impositions and teachings of men, to inspire them with degrees of the same universal love and good-will by which the dispensation of the gospel was ushered in—these have been engaged to meet together for the worship of God in Spirit, according to the direction of the holy Lawgiver; as also for the exercise of a tender care over each other, that all may be preserved in unity of faith and practice, answerable to the description which He the ever-blessed Shepherd gave of his flock: "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii: 35.

For this important end, and as an exterior hedge of preservation to us, against the many temptations and dangers to which our situation in this world exposes us, rules for the govern-

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ment of the Society have been made and approved from time to time, and the following now form our code of Discipline. In the exercise whereof it is to be observed that if any member be found in a conduct subversive of its order or repugnant to the religious principles and testimonies with which we believe we are entrusted, for the promotion of truth and righteousness in the earth, it becomes our indispensable duty to treat with such in meekness and brotherly compassion, without unnecessary delay or improper exposure; according to the direction of our Lord to his church: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Mat. xviii: 15-17.

This is the extent of the Society's censure against irreclaimable offenders, they are disowned as members of our religious community; which is recommended to be done in such a disposition of mind as may convince them that we sincerely desire their recovery and restoration, considering ourselves, lest we also be tempted. Gal. vi: 1.

For the more regular and effectual support

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of this order of the Society, beside the usual meetings for the purpose of Divine worship, others are instituted; such as, *First*, Preparative Meetings, which are subordinate to the Monthly, and commonly consist of the members of a meeting for worship: *Second*, Monthly Meetings, each of which commonly consists of several Preparative Meetings, all subordinate to the Quarterly Meeting: *Third*, Quarterly Meetings, each of which consists of several of the Monthly Meetings; it and its branches being under the direction of the Yearly Meeting, which embracing the whole, its decisions are obligatory upon all.

These meetings have all distinct allotments of service; and as experience shows, that when this service is attended to in uprightness and dedication of heart, with a single eye to the honor of our Holy Head, and the help and edification of one another, in the love wherewith He has loved us, our assemblies are often favored with His aid and direction; Friends are affectionately desired and exhorted, to be diligent in the attendance of them, and when met, humbly seek to be clothed with the spirit of wisdom and charity. This will divest the mind of a dependence on our own strength and abilities, endue us with patience and condescension toward each other; and being preserved in fellowship agreeably to our Lord's declaration: "One is your master, even Christ, and all ye are brethren," a qualification will be

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experienced in our several stations and movements, to build up one another in that faith which works by love to the purifying of the heart.

So may we be living members of the Church militant on earth, and inhabitants of that city which hath foundations, whose maker and builder the Lord is; knowing indeed with exceeding joy that great is He the Holy One of Israel in the midst of her.—1806.

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HISTORY OF THE ORIGIN OF PHILADELPHIA YEARLY MEETING.

It appears by the records, that the first Yearly Meeting was held at Burlington, New Jersey, the thirty-first day of the Sixth Month, 1681, old style, for the provinces of Pennsylvania and New Jersey. Although in the early settlement of Friends in this country, several meetings were held which were then called Yearly Meetings; yet in 1683, it being clearly evident that a meeting ought to be constituted, which should be vested with a superintending care and jurisdiction, over all the meetings in those two provinces and parts adjacent; the Yearly Meetings in other provinces were accordingly informed of this concern, and requested to give their judgment upon a proposition so important and interesting to the Society; a united concurrence therewith being freely given, and Friends from New Jersey and Pennsylvania, together with a number of Friends from other parts, having generally assembled at the Yearly Meeting held in Philadelphia, the fifteenth of Seventh Month, 1685, it was then unanimously concluded, that henceforward there should be one Yearly and General Meeting, held for the provinces of Pennsylvania and New

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Jersey; the next year at Burlington, and the following year at Philadelphia, and so on alternately. It was further concluded, that Friends in the ministry should meet together on First-day morning, at the seventh hour, before the public General Meetings.

The Yearly Meeting having assembled at Burlington at the time appointed, in 1686, it was opened under the title of "A General Yearly Meeting held for Friends of Pennsylvania, East and West Jerseys, and of the adjacent Provinces." At this meeting it was concluded that two or more Friends be appointed out of every Quarterly Meeting, to attend the meeting as representatives; and such accordingly attended in that capacity in 1687. The Yearly Meeting thus constituted and established, continuing to be held alternately at Burlington and Philadelphia, the time of holding it was, in 1755, changed to the Ninth Month, present style. In 1760, it was concluded to be held at the same time, in Philadelphia only; and in 1798, the time of holding it was altered to the third Second-day in the Fourth Month, as it now is. The Yearly Meeting of Ministers and Elders, to be on the Seventh-day of the week preceding; and both to begin at the tenth hour.

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SCRIPTURES OF THE OLD AND NEW TESTAMENTS.

We tenderly and earnestly advise and exhort all parents and heads of families, that they endeavor to instruct their children and families in the doctrines and precepts of the Christian religion, as contained in the Holy Scriptures, and that they incite them to the diligent reading of those excellent writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension and mediation, of our Lord and Saviour Jesus Christ; and to educate their children in the belief in those important truths, as well as in the belief of the inward manifestation and operation of the Holy Spirit on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness; which is infinitely preferable to all other considerations.—1732.

We have always believed that the Holy Scriptures were written by Divine inspiration; and that they are able to make wise unto salvation, through faith which is in Christ Jesus, for, as holy men of God spake as they were moved by the Holy Spirit, they are therefore profitable

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for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. But as we freely acknowledge, that their authority doth not depend upon the approbation of any church or assembly, so neither can we subject them to the fallen, corrupt reason of man. As a true understanding of the Divine will, and of the meaning of Holy Scripture, cannot be discerned by the natural, but only by the spiritual man, it is therefore by the assistance of the Holy Spirit, that they are read with the greatest instruction and comfort. —1828.

We have always asserted our willingness, that all our doctrines and practices be tried by them; and admit it as a positive maxim: "That whatever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion."—1828.

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LOVE AND UNITY.

Our Lord Jesus Christ graciously instructed his followers in the necessity of a strict adherence to his sacred precepts, that growing up into Him, who is the Head in all things, they might be a compact body, edifying itself in love. "If ye keep my commandments, ye shall abide in my love." "This is my commandment, that ye love one another as I have loved you." It is therefore the judgment of this meeting, that if any in membership with us should so far lose the sense of the nature and operation of Divine love, which is the bond of Christian brotherhood, as to foment, encourage or promote division or separation among us, or seek to beguile and draw away any of the members from a due subjection to the salutary order and discipline established in our religious Society, they should be speedily treated with without partiality, in order for their instruction and recovery, and if they are not brought to such a sense of their misconduct as to condemn the same, to the satisfaction of the Monthly Meeting, they should be testified against.—1834.

It is advised, that where there is any appearance of dissension and variance, or of unkind resentment and shyness among our mem-

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bers, the parties be timely and tenderly apprised of the danger to which they thereby expose both themselves and others, and earnestly exhorted to mutual condescension and forgiveness, becoming the followers of Christ. And if any, notwithstanding such endeavors for their help, continue to manifest an implacable enmity to others, the overseers or other judicious Friends of the Preparative or Monthly Meeting to which they belong, should be informed thereof, and should labor further with them, when, if they still prove inflexible, they ought to be testified against as out of the unity of the body, the very end of whose existence is the promotion of peace on earth and good-will amongst men.—1719, 1806.

The love ordained in the second commandment, as expressed by the Lord Jesus, to love our neighbor as ourselves, is the measure of the love which we desire may pervade all our lives; and as it cannot be attained except by help from above, let our prayers ascend to Him, who is the author of every good gift, that our hearts may come fully under the influence of His grace, and regard all others through the medium of that love wherewith Christ has loved us.—1910.

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MEETINGS FOR WORSHIP.

Dear Friends, keep all your meetings in the authority, wisdom and power of Truth, and unity of the blessed Spirit; and the God of peace be with you.

It is advised, that such as come late to meeting, or, when there, fall asleep, or otherwise demean themselves unbecoming our holy profession on those solemn occasions, be tenderly and seasonably admonished.—1694, 1695.

It is the sense and judgment of this meeting that where a drowsy spirit appears upon any of the members in our religious meetings, they may be labored with for their help; and where it is given way to, that Quarterly, Monthly and other meetings, should be cautious of employing such in the weighty services of the Discipline.—1789.

The anointing of the mental vision to behold the excellency of inward spiritual worship and the goodness of the Lord in giving us faith to sit down in silence, depending wholly upon the Shepherd of the sheep to feed his flock, are among the unspeakable favors for which we must give account.

Our responsibility is great for the gifts conferred upon us, and we should not suffer the things of the world to deter us from the steady

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and right performance of the duty of public worship.—1851.

The use of music as a part of Divine worship is contrary to our conviction as to the right performance of this solemn and imperative duty, which must be "in spirit and in truth," directly between the soul and its Creator. We feel that music displaces that spiritual harmony which is the result of true communion with Jesus Christ, in which the mind is brought into accord with the Divine will, and worships God as His Spirit moves and guides. The emotions flowing from pleasing sounds, whether of voice or instrument, are but physical as distinguished from spiritual, and may be classed with other exciting agents. It is our desire to avoid distraction, and in the stillness of all flesh to go deep into the very recesses of our hearts, there to listen to the voice of the Master.—1910.

We exhort all to a Christian exercise and zeal in the worship of Almighty God; and as we are not able in our own strength to perform this great duty, we recommend a diligent waiting in true silence and retirement of mind, for the renewed sense of the inward power and virtue of His Spirit, whereby alone we can be qualified to worship Him in an acceptable manner. Let our faithfulness and sincerity in worship appear also by the humility, meekness and circumspection of our daily lives and conversation. It has been the experience of those who have been preserved in faithfulness in attending

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meetings for worship that it has been very profitable; and therefore they cannot be easy without encouraging their children and others under their charge in this religious duty. If this were more generally attended to, it would do more for us and them than any outward acquisition of wealth.

The solemn duty of performing Divine worship rests upon us individually. As it is not dependent upon the number of those associated with us; we would encourage our members who may belong to small meetings not to neglect the assembling of themselves for the duty of public worship on this account, remembering the declaration of our Saviour Jesus Christ, "Where two or three are gathered together in my name, there am I in the midst of them." We would encourage Friends who may be in isolated places remote from our meetings, diligently to observe periods of religious retirement, and when situated so as to be able to do so, to collect their families for this purpose.—1746, 1760, 1910.

It is recommended that Friends early extend brotherly love and care to those among us who absent themselves from our meetings for worship. And where any member persistently and voluntarily neglects this important duty and thereby disunites himself from Christian fellowship with us, the Monthly Meeting may, after having faithfully discharged its duty towards him, remove his name from the list of members and inform him of its action.

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If any member joins another religious society, endeavors should be used to convince him that the faith we hold, when received in the teachable and humble spirit He holds up to our view, is that which is presented by Christ as saving in its effect and power, and that the worship we seek to practice is that which He enjoins; even the worship in spirit and in Truth. If, however, such labor leaves him satisfied with his decision, the meeting, cherishing nothing but a loving spirit toward him, should remove his name from the list of members and at the same time inform him of its action.

A duty rests upon Monthly Meetings to correspond with those of their members who have removed to a distance. In case, however, any member passes out of the knowledge of the Monthly Meeting to which he belongs, and the overseers of the meeting find it very difficult or impracticable to communicate with him, they may represent the case to the Monthly Meeting, which at its discretion, may make a minute reciting the circumstances and declaring that the person no longer retains a right of membership in our religious Society. Should such a person thus ceasing to be a member, afterwards apply to a Monthly Meeting to be received into membership again, if the meeting to which the application is made believes him to be prepared for religious fellowship with Friends it should record him as a member of the meeting.—1910.

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MINISTRY.

We cherish the convictions held by our early Friends that no man's talents or learning nor any human ordination can constitute a person a minister of Jesus Christ. Gospel ministry is a gift dispensed by the blessed Head of the Church to those whom he has regenerated and called to the work, both men and women. As the gift is Divine the service should be freely and faithfully performed with no view to reward from man and "without money and without price." This gift cannot be exercised in the will, wisdom or time of man, but only under the renewed unction from the Holy One, giving authority and supplying the minister with what is to be delivered to others. The system of employing a person to preach at stated times is not only opposed to our testimony to a free ministry of the Gospel, but it also tends to foster the disposition to place dependence on a fellow man, instead of looking to the Lord alone for spiritual help. It involves moreover the practice of preaching and praying at set times, independently of the renewed sense of the Divine requiring, which only can authorize any one rightly to engage in such solemn duties. While we would not judge or condemn others to whom these truths have not

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yet been revealed, we should bear our testimony against that system which confines the ministry to a particular person, who, generally for a pecuniary compensation, agrees to exercise it at stated times; while others both men and women who are clearly called of the Lord to the work of the ministry, are prevented from engaging in it by the assignment of the service to one person.

May all our members be brought to feel the danger and wrong of lowering or laying waste this ancient Christian testimony delivered by the Lord Jesus and His apostles, and revived among our early Friends after a long and dark night of apostasy. When any of our members are so regardless of this testimony as to support a ministry exercised at stated times or for pay, they should be tenderly admonished in the restoring love of the Gospel, that they may be brought to a conduct consistent with our high profession.—1910.

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FAMILY VISITS.

As the visiting of Friends in their families in the openings of heavenly wisdom, is a service which hath often been blessed to the minds of the visitors and visited, this meeting has from time to time, recommended it to the serious attention of Quarterly and Monthly Meetings; and it is desired that concerns of this nature may be tenderly cherished, and those who are rightly exercised therein, encouraged to move forward in due season, and in a humble dependence on the Shepherd of Israel, who not only puts forth his own, but goes before and richly rewards with Spiritual comfort and peace all who are faithful to his appointments.—1737, 1806, 1910.

If the concern of a Friend to visit the families of a Monthly Meeting of which he* is not a member, be laid before and approved by the Monthly Meeting where he belongs, and a certificate or minute thereof be granted, before engaging in the visit he is to spread the concern before the Monthly Meeting whose families it is proposed to visit, and when the concurrence thereof is also obtained, the necessary care should be extended to aid him in the performance of the service. This regulation is also to

* This applies equally to men and women. See note on page 6.

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extend to such Friends as may come from other parts on religious visits, to meetings within the limits of this Yearly Meeting.—1834.

MINISTERS AND ELDERS.

We tenderly recommend faithful Friends, and especially ministers and elders, to watch over the flock of Christ in their respective places and stations, always approving themselves by their pious examples, in conversation and conduct, to be such as faithfully and diligently walk agreeably to the testimony of the blessed Truth, whereunto the Lord hath gathered us in this His gospel day.—1755.

It is our earnest desire, that ministers and elders should be as nursing fathers and mothers to those who are young in the ministry, and with all care and diligence advise, encourage, admonish, and if they see occasion, reprove them in a tender and Christian spirit; and that they exhort them frequently to read the Holy Scriptures and reverently to seek the mind of the Spirit of Truth, to open the mysteries thereof, that, so abiding in a simple and patient submission to the will of God, and keeping down to the openings of Divine love and life in themselves, they may witness a growth in their gifts, and be preserved

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from extending their declarations further than they find the life and power of Truth to bear them up.—1723, 1910.

Our advice to all our ministers, is, that they be frequent in reading the Scriptures of the Old and New Testaments, and if any in the course of their ministry, shall misapply, or draw unsound inferences or wrong conclusions from the text, or shall promulgate any doctrine which goes to lay waste any of our Christian principles or testimonies, let them be admonished by the elders, and if they prove refractory and refuse to acknowledge their faults, let them be further dealt with in the wisdom of Truth, by the Preparative Meeting of Ministers and Elders; and if this labor is unavailing, let the case be reported to the Quarterly Meeting of Ministers and Elders, and a few Friends be appointed to extend further care therein; but if at that time there should be no Preparative Meeting of Ministers and Elders in existence there, the elders are to state the case to the Quarterly Meeting of Ministers and Elders, which, as is already directed, is to take the necessary care; and if this brotherly concern and endeavor have not the desired effect, then the case is to be transmitted to the Monthly Meeting for discipline; upon which he is no longer to be considered as having a right or place in the Meeting of Ministers and Elders.—1723, 1834.

If any minister or elder should, in his conduct or conversation, transgress any of the rules of

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our discipline, he is to be treated with in the same manner as any other member of our religious Society; and whenever the case is introduced into the Monthly Meeting for discipline, such minister or elder is not to attend any meeting of Ministers and Elders or meeting for discipline, nor be considered as in either of those stations, until he shall have made satisfaction to the Monthly Meeting, and shall have been again recommended or appointed as at first.—1834.

As the occasion of our religious meetings is solemn, a care should ever be maintained to guard against anything that would tend to disorder or confusion therein. When any think they have aught against what is publicly delivered in those meetings, they should speak to the party privately and in an orderly manner. And if any shall oppose a ministering Friend in his preaching or exhortation, or keep on the hat, or show any remarkable dislike to such when engaged in prayer, let them be speedily admonished in such manner as may be requisite, unless the person against whom the uneasiness is expressed, has been disowned by a Monthly Meeting, or his other public appearances have been disapproved by the elders.—1719.

But where any one publicly advocates doctrines plainly inconsistent with our established principles, the caution above expressed should not prevent the elders or other rightly qualified Friends, under a sense at the time of Divine requiring and guidance, from setting forth the

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Truth as held by Friends, so as to endeavor to prevent the spread of unsound sentiments, and preserve the young and inexperienced from their pernicious influence.—1893.

This meeting agrees, that each Monthly Meeting choose two or more Friends to sit with the ministers, and that they together constitute a meeting to be denominated a Preparative Meeting of Ministers and Elders; taking care that the persons chosen for that service, be Friends of solid judgment, prudence and experience.—1714, 1740, 1755, 1834.

As the services expected of our elders are not confined to their sitting with ministers in a Preparative Meeting of Ministers and Elders, Monthly Meetings should not be discouraged from appointing suitable persons to that station by the fact that no acknowledged minister resides in their limits.—1893.

Whenever it appears to a Monthly Meeting, that it is desirable to appoint one or more elders of either sex, a committee is to be appointed by the men's and women's meetings, and in this united committee, all the persons proposed for the station should be deliberately and weightily considered; and if way does not open to bring forward any name, they are to report accordingly. Upon the nomination of any being agreed to, the report of the united committee is to be made to each meeting; and the women's Monthly Meeting having seriously considered the same, before making any con-

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clusive minute thereon, is to impart its sense to the men's meeting, and there leave it for its judgment and determination. In the men's meeting, the case is also to be seriously and carefully attended to; and when the nomination is agreed to in the Monthly Meetings, a minute expressive thereof, signed by the clerk of the men's meeting, is to be sent into the women's meeting for its concurrence and signing; and this minute is to be forwarded to the Quarterly Meeting of Ministers and Elders, where the case, being seriously weighed and the conclusion of the Monthly Meeting concurred in, information thereof is to be sent by minute to the said Monthly Meeting: and until the approbation of the Quarterly Meeting of Ministers and Elders is obtained, the nomination made by the Monthly Meeting is not to have effect.—1829.

When elders remove or become members of another Monthly Meeting within the limits of their own Quarterly Meeting, they should be regarded as still being in that station; but if they remove and become members in the limits of another Quarterly Meeting, they should cease to be so regarded, unless they are reappointed by the meetings of which they have become members.—1893.

When any Friend has frequently appeared in our religious meetings as a minister, and the Preparative Meeting of Ministers and Elders, or, where there is no such select Preparative Meeting, the elders, believing that it is season-

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able for the subject to claim the attention of the Monthly Meeting for discipline of which the person is a member, they are at liberty to mention the matter therein, and if the men's and women's Monthly Meetings, after deliberate consideration, should unite in believing that a gift in the ministry of the gospel has been committed to such person, a minute expressive thereof should be forwarded to the Quarterly Meeting of Ministers and Elders; the case having been seriously weighed in that meeting, and the sense of the Monthly Meeting concurred in, information thereof should be sent by minute to the Monthly Meeting, and also to the Preparative Meeting of Ministers and Elders, of which the individual is to be a member. And until the approbation of the Quarterly Meeting of Ministers and Elders is obtained, no such Friend should be permitted to sit in the meetings of Ministers and Elders, or travel abroad as a minister. No approved minister is to appoint any meeting out of the limits of the Quarterly Meeting to which he belongs, without a certificate from the Monthly Meeting for discipline, or the concurrence thereof.—1806, 1834, 1893.

Where Friends are really dissatisfied or burdened with the communications of any one who takes upon himself to preach in our religious meetings, let him be duly admonished by faithful ministers or elders; and if, afterwards, he persists in imposing upon and burdening Friends, the elders should take the necessary steps to lay

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the case before the Monthly Meeting for discipline, which should treat with the party as for any other breach of our order; and if this labor is ineffectual, issue a testimony of disownment. —1698, 1834.

When an approved minister apprehends it to be his duty to travel in the service of Truth, out of the limits of his own Quarterly Meeting but within the bounds of this Yearly Meeting, or to visit the families of any meeting, or to appoint several public meetings within the limits of his own Quarterly Meeting, he is to open the concern in the Monthly Meeting to which he belongs, either in that of men or of women Friends, as the case may be; and if united with, it is to be spread before the Monthly Meeting of the other sex, by sending in a written memorandum prepared by the clerk, or by the minister in person, for the judgment of that meeting also. When the prospect has received the approval of both meetings, a certificate or minute is to be prepared by the clerk of the men's meeting, and a copy of it afterwards signed by him, and also by the clerk of the women's meeting; and if the service is beyond the limits of the Quarterly Meeting, by the correspondent. Or, when such a concern is opened in a Monthly Meeting, the subject may be considered in joint session of men and women Friends, if that course be thought preferable; and if united with, the clerk of the men's meeting is to make a minute of the same, which is afterwards to be entered upon

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the women's records as a part of their proceedings; and a certificate or minute is to be prepared and signed, as before directed.—1893.

When an approved minister is religiously concerned to attend one of the other Yearly Meetings on this continent, and a few meetings in the immediate vicinity of the place where the said Yearly Meeting may then be held; or if it is a concern, specially and solely, to visit the meetings within one or two of the Quarterly Meetings belonging to it, he is to spread the same before his Monthly Meeting, as provided for in the case of religious service within the limits of our own Yearly Meeting, and when united with, a certificate or minute adapted to the occasion is to be made and signed, as previously directed, by the clerks of the men's and women's meetings, and by the correspondent also.—1812, 1834, 1893.

But if the concern embraces a visit to a considerable number of the meetings composing such Yearly Meeting, though it may be with or exclusive of any prospect of attending it, and likewise in either case, such meetings as may be on the way in going or returning, or if it includes a visit to the meetings of more than one Yearly Meeting; after a certificate for that purpose has been obtained from the Monthly Meeting, the concern is to be laid before the Quarterly Meeting, and if concurred in, the Monthly Meeting's minute should then be read and an endorsement made upon it of the Quar-

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terly Meeting's unity therewith. If the concern of a Friend is to attend a Yearly Meeting only, a minute of the concurrence of the Monthly Meeting therewith will be sufficient.

All certificates or minutes requiring the endorsement of the Quarterly Meeting are to be considered by both men and women Friends, either separately or in joint session, as the meeting may prefer; and if united with, are to be signed by the clerks of both men's and women's meetings.—1893.

If an approved minister is under a concern to perform a religious visit to the meetings generally, which are within the limits of all the Yearly Meetings on this continent, or if it is to make a religious visit beyond the sea, the same is to be spread before the Monthly Meeting, as provided for in the case of other religious service, and when united with, a certificate thereof is to be drawn, and signed by the clerks of both the men's and women's Monthly Meetings, and by the correspondent. The concern is then to be opened in the respective Quarterly Meeting, in order for its concurrence and endorsement, which, if obtained, it is to be laid before the Yearly Meeting of Ministers and Elders, together with those testimonials, and if, upon solid consideration, it is there united with, a certificate thereof, signed by the clerk, should be granted.—1812, 1834, 1893.

If the concern of a minister is so extensive, as by the rules of our discipline to require the atten-

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tion of the Quarterly Meeting for its concurrence and endorsement, or if it is of such a general nature as to make it necessary to claim the careful attention of the Yearly Meeting of Ministers and Elders, the propriety and validity of the concern should engage the weighty consideration and deep feeling of the said superior meetings, previous to reading the certificate of the Monthly Meeting.—1681, 1806, 1812, 1834.

When the service of a Friend, who has been out on a religious visit, is accomplished, the meeting or meetings that have set him at liberty for that purpose, are to be informed thereof, and the certificate returned without improper delay.—1806.

It is desired that Friends, when abroad on religious visits, may humbly and steadily abide under the weight of the concern which drew them out on this important embassy, and in which the meetings they are respectively members of, have united; that using due diligence in endeavoring to fulfil the service, and thus seasonably returning to their families and friends at home, their exemplary care and tender regard to the comely order of our religious Society, may have a salutary influence.—1834.

If any of our own ministers, or one who may come from other parts on a visit among Friends, gives occasion of uneasiness in his religious communications, by misapplying or drawing unsound inferences from the text, or shall propagate any doctrines or principles which are not according to the testimony of the Holy Scrip-

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tures, and inconsistent with those which our religious Society has always held and most surely believed, let him be immediately treated with by faithful elders or ministers where such occasion of concern has been given; and if such minister prove refractory and does not acknowledge his fault, then the said elders or ministers should give information thereof, and of the care extended, to the elders of the Monthly Meeting where such minister belongs, or report the case to their own Monthly Meeting, in order that if it should be judged requisite, an explicit communication from this latter Monthly Meeting to the one of which the individual is a member, may be seasonably made. Further endeavors for his help should thence be used, and our testimony to the principles and doctrines of the gospel of Christ be duly maintained.—1699, 1834.

It is recommended, that when the concern of a Friend for the performance of a religious visit to meetings within the limits of this Yearly Meeting, is united with by the Monthly Meeting of which he is a member, the said Monthly Meeting should be careful to see that the service is not impeded, or the individual improperly burdened, for want of requisite means to defray the expenses of such a journey; and where the concern extends beyond the limits of this Yearly Meeting, the like care should be exercised by the Quarterly Meeting to which the Friend belongs. When any Friend is drawn to make a religious visit beyond sea, and the concern is united with

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in the respective meetings according to the mode prescribed by the discipline, such committee as the Yearly Meeting may appoint for the purpose, should take care for the assistance of the individual when needful, and to appropriate so much of the stock of the meeting, as they may judge proper, for payment of the expenses incurred in the performance of the service.—1812.

The Ministers and Elders of each Monthly Meeting are to meet once in three months, at such time and place as the Monthly Meeting may direct, in the capacity of a Preparative Meeting of Ministers and Elders; when, after time of serious retirement, the Queries addressed to such meetings are to be read and considered, and distinct answers made to them in writing, which, when signed by the clerk, are to be forwarded to the ensuing Quarterly Meeting of Ministers and Elders, and two or more Friends are to be appointed as representatives. If, in the course of inquiry, any deficiency has appeared, care should be taken that it be remedied. —1721, 1806, 1893.

In the said Quarterly Meetings, the Queries are also to be read, with the answers which are brought from their Preparative Meetings, and the state of the members and of the respective Preparative Meetings, should be weightily considered, that, where occasion requires it, advice, counsel and labor may be seasonably extended; and once a year, those answers comprised in a written report, and signed by the clerk, are to be

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forwarded to the Yearly Meeting of Ministers and Elders, and four or more Friends appointed as representatives. In this meeting the Queries are also to be read, with the answers from the several Quarterly Meetings; and the state of this part of the Society being collected and considered, advices adapted thereto may, if requisite, be issued to the subordinate meetings of like kind, or care extended for their help and benefit, as in Divine wisdom may be needful.—1753, 1806, 1834, 1893.

None of the said meetings of Ministers and Elders are to interfere with the business of any meeting for discipline; but in accordance with our ancient practice, if any meeting of Ministers and Elders has under its care a subject which peculiarly belongs to a meeting for discipline and in its judgment it appears really needful to claim the consideration of such meeting, it is at liberty to communicate the same thereto.—1722, 1834, 1910.

The Yearly Meeting of Ministers and Elders is not to suffer its adjournments to interfere with the sittings of the Yearly Meeting for discipline. —1721.

If any acknowledged member of our Meetings of Ministers and Elders shall at any time be thought, by negligence, unfaithfulness or otherwise, to have lost his service in that station, so as to become the subject of uneasiness, and to be burdensome, it is advised, that a timely and tender care be extended to such person according

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to gospel order; first by the individuals concerned and then by the Preparative Meeting of Ministers and Elders to which he may belong, or if there is no such Preparative Meeting, by the elders. Should these labors prove unavailing, report of the case should be made to the Quarterly Meeting of Ministers and Elders, and there a few Friends be deputed to assist the said Preparative Meeting or the elders, in a further extension of labor with the party. If this also prove unavailing and on report thereof to the said Quarterly Meeting, it appears that the duty to the individual has been fully discharged, the case should then be transmitted by minute to the Monthly Meeting for discipline of which the party is a member, and left under its care, and he is from that time to refrain from attending any such select meetings until he shall be again recommended or appointed as at first. But if the said Monthly Meeting declines or refuses to take up the case, and to extend such care and labor therein as is requisite, the Quarterly Meeting of Ministers and Elders should represent to its respective Quarterly Meeting for discipline, the concern and exercise which has thus been brought upon it, that hence the state of the Monthly Meeting and the due maintenance of our comely order may claim the serious attention of the said Quarterly Meeting for discipline, and be brought to such issue as may be promotive of the cause of Truth and the well-being of our religious Society.—1806, 1834.

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The original purpose and intention of selecting from among our members a class of solid, judicious Friends for the important station of elder, was not only that, where needful, they might extend a brotherly care in counselling and advising ministers, but to sit with them in the select meetings, and by a united exercise, be mutually assistant to each other in promoting a due regard to those services and duties which peculiarly belong to their respective stations. It is therefore the concern of this meeting affectionately to recommend to the Quarterly Meetings of Ministers and Elders, that they weightily attend, from time to time, to the situation and circumstances of those select Preparative Meetings where, from removal, decease, or otherwise, the membership has become much reduced in numbers; that where a suspension of such meetings should appear seasonable and proper, an intimation thereof may be conveyed to the Monthly Meeting for discipline; which, after consideration, and no weighty impediment to the sense of the Quarterly Meeting of Ministers and Elders appearing, should refer the same by minute to the Quarterly Meeting for discipline. Whereupon the Quarterly Meeting is at liberty to discontinue such Preparative Meeting of Ministers and Elders. Ministers or Elders belonging to a meeting so discontinued, or to a Monthly Meeting where no select Preparative Meeting exists, may, at the

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discretion of the Quarterly Meeting, be joined to any Preparative Meeting of Ministers and Elders within the limits of that Quarterly Meeting.—1834, 1898.

QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

It is directed that of the following four queries, formed for the use of the Meetings of Ministers and Elders, the first three be read and distinctly answered in writing, three times in a year, by each Preparative Meeting of that kind, to its respective Quarterly Meeting; and that all the said four queries shall be in like manner read and answered by the Preparative to their Quarterly Meetings next preceding the Yearly Meeting of Ministers and Elders; that the Quarterly Meetings may be enabled to transmit a clear and distinct statement of those answers to that meeting.

First Query.—Are ministers and elders careful to attend meetings for Divine worship; also those for discipline, bringing their families with them?

Second Query.—Are ministers sound in word and doctrine; and careful to minister in the ability which God gives?

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Third Query.—Are the lives and conversation of ministers and elders clean and blameless amongst men: are they in unity one with another, and with the meeting to which they belong, harmoniously laboring for Truth's honor?

Fourth Query.—Are they good examples in uprightness, temperance and moderation; and careful to train up their families in simplicity of dress and manners, as becomes our religious profession?

It is earnestly and affectionately recommended, that ministers and elders watch over one another for good, to help those who are exercised in the ministry in the right line; discouraging forward spirits that run into words without life and power; advising against affectation of tones and gestures, and everything that would hurt their service; yet encouraging the humble, careful traveller; speaking a word in season to them that are weary. And let all dwell in that which gives ability to labor successfully in the church of Christ, adorning the doctrine which they deliver to others; being examples of the believers, in word, in conversation, in charity, in spirit, in faith and in purity.—1755, 1795, 1806, 1893.

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DISCIPLINE AND MEETINGS FOR DISCIPLINE.

THE institution of our Meetings for Discipline having by experience been found very beneficial, it is earnestly recommended that they be maintained in the authority wherein they were established. Friends are encouraged to faithfulness in the attendance of these meetings, for therein they are brought especially into contact with the privileges and responsibilities of membership; and when thus assembled they are advised to keep under spiritual exercise, watching closely for the revealings of the Lord's will, in order that the church may be preserved and built up in Him, our holy head.

The connection and subordination of our Meetings for Discipline are as follows: Preparative Meetings are accountable to the Monthly; Monthly to the Quarterly; and the Quarterly to the Yearly Meeting. So that, if the Yearly Meeting be at any time dissatisfied with the proceedings of any subordinate meeting; or a Quarterly Meeting with the proceedings of either of its Monthly Meetings; or a Monthly Meeting with the proceedings of either of its Preparative Meetings, such meeting or meetings are, with readiness and meekness, to render an

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account thereof when required, and submit to the judgment and decision of the superior meeting.—1719, 1834. (See Appeals.)

No Quarterly Meeting shall be set up or instituted without the consent and approbation of the Yearly Meeting, no Monthly Meeting, without the consent and approbation of the Quarterly Meeting, no Preparative Meeting for business, nor regular meeting for worship, until united with by the Monthly Meeting; after which the consent and approbation of the Quarterly Meeting is also to be obtained.—1719, 1834.

If at any time the Yearly Meeting shall judge it right and expedient to lay down or dissolve any of its Quarterly Meetings, and join the Monthly and other meetings thereof to another Quarterly Meeting, the said meetings are with readiness to submit to such decision and junction.—1834.

And if any Quarterly Meeting shall, upon deliberate consideration, judge it right and expedient to lay down or dissolve any of the Monthly or Preparative Meetings belonging thereto, and join the members thereof to another of its Monthly or Preparative Meetings, it is authorized so to do, and the members of those dissolved meetings are to be accepted and recognized as under the care of the said meetings to which they are joined.—1834.

And if any Monthly Meeting should, upon deliberate, weighty consideration, conclude that any of the Preparative Meetings belonging there-

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to had better be dissolved, and the members joined to another Preparative Meeting within its limits, or that any of its meetings for worship should be laid down or discontinued, it has the right to state its sense and judgment to the Quarterly Meeting, and when the concurrence thereof is obtained, the proposed dissolution, junction and discontinuance is to take effect.—1834.

Wheresoever it appears that a Monthly Meeting, through the smallness of its numbers, or the want of sufficient qualification for the due maintenance of the Discipline, is under difficulty in fulfilling the various obligations devolved upon it, it is recommended that it claim the sympathy and brotherly care of its Quarterly Meeting, which should appoint a committee to be so incorporated with the Monthly Meeting as to render the needful assistance in transacting its business, and in treating with offenders in order to their right restoration; or where the labor is ineffectual, that judgment may be placed upon them in the authority of Truth. This extension of aid is to continue until the Quarterly Meeting shall judge that a different arrangement is requisite.—1828.

When the membership of a Monthly Meeting is so situated that they cannot properly hold both men's and women's Monthly Meetings separately and it is desired to hold them jointly, they may apply to the Quarterly Meeting for permission to hold them in joint session. When

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this is granted, a man Friend should be appointed for the men's meeting, and a woman Friend for the women's meeting, who shall act as clerks of the joint meeting. The joint meeting shall have authority to carry out the provisions of the Discipline as provided for both men's and women's Monthly Meetings. Men and women Friends are to be appointed representatives to their respective Quarterly Meetings, and when reports or answers to the Queries are to be sent up to the Quarterly Meetings, the copy for the men's Quarterly Meeting is to be signed and forwarded by the men's clerk, and that for the women's by the women's clerk, and all certificates or other papers requiring the signatures of men's or women's clerks, shall in like manner be signed by their respective clerks.

Where other Meetings for Discipline desire to hold joint sessions for the consideration of subjects of common concern they are at liberty to do so; and if they desire to consider a subject which by the Discipline requires the action of both men's and women's meetings, the joint meeting may take such action, and by minute record its judgment in the case; which minute shall be entered on the minutes of both men's and women's meetings as a part of their records, and shall be of the same binding force as if the matter had been considered in each meeting separately.

If at any time it should be evident that it would be more convenient, or tend to the pro-

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motion of the cause of Truth, for the members of any Preparative Meeting to become a branch of any other Monthly Meeting, or a Monthly Meeting to be placed under the care and jurisdiction of a different Quarterly Meeting from the one to which it belongs, the said Preparative or Monthly Meeting so situated, is to make application to, and by minute of the Monthly Meeting, clearly represent the case to its Quarterly Meeting, and if the proposal is there approved the said Preparative Meeting may be transferred to such Monthly Meeting as may be designated, within the limits of the said Quarter; but if the proposal of either a Preparative or Monthly Meeting extends to and is comprehended within the limits of a different Quarterly Meeting, the Quarterly Meeting where those subordinate meetings belong, after carefully considering the said application, and concurring therein, is to consult the other Quarterly Meeting concerned, and when it is there also approved, the contemplated change and junction may be finally settled.—1834.

In case of the dissolution of any Preparative, Monthly or Quarterly Meeting, all rights of property which were vested in such meeting shall pass to the meeting of Friends to which the members of the meeting so dissolved or laid down shall be transferred and joined by the superior meeting. And all the powers of management, sale and disposition over any real estate, together with the appointment of new

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trustees to hold the legal title thereto, previously vested in or exercised by such meeting, so dissolved and laid down, shall thereafter be exercised by the said meeting to which the members may be transferred and attached; care being taken to see that there are no legal difficulties in the way, and that, if any appear, the advice of the Representative Meeting be taken.—1893.

No meeting for worship, intended to consist of Friends belonging to two or more Monthly Meetings, shall be set up until the proposal be offered to and approved by both those Monthly Meetings, and the consent of their respective Quarterly Meeting or Meetings be obtained. When the meeting proposed is opened, it should be attended by a few solid Friends, deputed by each of the said Monthly Meetings. And if at any time it is thought expedient that a Preparative Meeting should be held at the same place, the consent of the said Monthly and Quarterly Meetings should, in like manner, be applied for and obtained; and the said Preparative Meeting should be annexed to either one or the other of those Monthly Meetings, as may be most likely to conduce to the benefit of the individuals who compose it, and the advantage of our religious Society.—1806.

As the use and design of Preparative Meetings is in general to digest and prepare business as occasion may require, which it may be proper to lay before the Monthly Meeting, Friends should be careful therein, not to occasion un-

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necessary delays, or undertake to decide on any business which should claim attention and care in Monthly Meetings. When it is agreed to carry cases forward, they should be entered in writing, and some suitable Friend or Friends named to produce them to the Monthly Meetings; and such notes thereof as may appear useful and right should be carefully preserved by clerks of Preparative Meetings.

Where the membership of a Monthly Meeting and its Preparative, is identical, the Preparative Meeting need not be held, except by special request of the overseers. The Monthly Meeting is to assume the duties of the Preparative in such cases.—1907.

It is directed that a book be provided by every Monthly and Quarterly Meeting, and clear minutes be kept therein of all matters which shall come before and be determined by them. Monthly Meetings particularly, are advised to attend to and finish all such business with care and dispatch, that it may at no time suffer by improper delay. And if any case under consideration proves too weighty or difficult for them to determine, they should apply to their respective Quarterly Meetings for assistance, or if the circumstances are such as to require it, refer it thereto by minute.—1719.

When any Monthly or Quarterly Meeting has occasion for, and requests copies of any of the papers, minutes or records of another Monthly

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or Quarterly Meeting, the same may be granted. —1705, 1719.

Where any difference happens among Friends, and the same is entered in any Monthly or Quarterly Meeting book, it is agreed, that if the parties, or either of them, think that copies of such entries may be useful and necessary for them, and request the same, such Monthly and Quarterly Meetings shall have a discretional power to give or refuse such copies, according to the circumstances and motives attending.—1710.

It is recommended that at least two men and two women Friends be appointed in each of their respective Monthly Meetings as representatives to attend the service of the Quarterly Meeting with such reports in writing, signed by their clerks, as may be given them in charge, also, that each Quarterly Meeting appoint a suitable number of judicious Friends as its representatives, (which are not to amount to more than would be in the proportion of three of each sex to each Monthly Meeting;) to attend the Yearly Meeting with the reports and such other written documents as may be specially confided to their care.—1719, 1834.

It is earnestly advised and desired that all Friends who submit to these, or any other services of the Society, may be punctual in their attendance thereon, or, if prevented by sickness or any other unavoidable occurrence, that they be careful to send information thereof; also, that

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those who are under appointments to meetings do not withdraw therefrom before the conclusion. —1719.

If members under dealing remove into the compass of another Monthly Meeting, or if, previous to or after such removal, their conduct has been such as to require their being dealt with, and their residence is at so great a distance as to render it inconvenient for the Monthly Meeting to which they belong to conduct the case, it should, by minute, request the meeting into which they are removed, to treat with them according to our rules and to report the effect of its care; when, if this is satisfactory, the parties should be recommended by certificate; or if otherwise, and a testimony of denial is issued, a copy thereof should be sent to the Monthly Meeting within the limits of which they reside, and that meeting is to appoint two or more Friends to give them a copy of the said testimony, and inform them of their right of appeal. —1806.

When a charge against a member has been presented to the meeting, the offender is allowed to be present at the meeting to which the case is first brought, but after the charge has been stated and an opportunity given him to be heard, he is expected to withdraw, neither should he be permitted to sit in any of our Meetings for Discipline held thereafter until the case has been settled to the satisfaction of the Monthly Meeting.

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In all cases introduced to the Monthly Meeting whether of men or women, a committee should be appointed to deal with the offender, in order to the convincement of his or her understanding and right restoration; and if, in the prosecution of the service, it should come to the knowledge of the committee, that there has been any other violation of our testimony and Discipline than is stated in the minute of charge, they should treat with the individual thereon, and make report accordingly to the next succeeding Monthly Meeting, and of the effect of their labor: their report, or the substance of it, is then to be entered upon the minutes, and if a ground of hope is furnished that further dealing may be beneficial, the case should be continued; but whenever the meeting, after deliberate, weighty consideration, is satisfied that a continued extension of care and labor would be unavailing, and that the due maintenance of the Discipline requires the case to be issued, the committee, or such other Friends as may be judged proper, are to be appointed to prepare a testimony of disownment, to be produced at the men's or women's Monthly Meeting for its approbation. If there approved the minute should be communicated to the meeting of the other sex for its concurrence; and if this is obtained, the minute is to be signed by the clerk of that meeting and then by the clerk of the meeting which forwarded it, and the latter meeting shall issue it. But if concurrence is withheld, a small commit-

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tee should be appointed, to unite with a similar committee of the meeting which forwarded the minute, to review the case and prepare a united recommendation to their respective meetings, so as to secure concurrent action. In all cases when a minute or testimony of disunion against a member has been produced and approved in a Monthly Meeting, endeavors should be used to furnish the individual with a copy thereof, and to notify him of his right of appeal.

It is advised, that where any transgress the rules of our Discipline, they may, without partiality, be admonished and sought in the spirit of Divine charity, so that it may be seen by all, that the restoring spirit of meekness and Christian love abounds, before church censure takes place, and that a gospel spirit is the spring and motive to all our performances, as well in discipline as in worship.—1746 to 1770.

As to the rights of children, whose parents have been married contrary to the rules of our Discipline; it is agreed that where either of those parents remain out of membership, their children should not be esteemed members, until application for their admission is made either by themselves, or by their parent, parents or guardians, on their behalf, and until the Monthly Meeting applied to, on serious consideration of the case, is easy to admit them, or any of them. —1762, 1782.

All children born of parents who have been married according to our rules, and only one of

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them afterwards disowned; and such children as are born after their parents have both become members, and only one of them subsequently disowned, are to be considered as in membership with us; but where persons who have accomplished their marriage in our meetings have both become disowned, their offspring, born after this event, are not to be considered as having a right among us, unless those parents shall have become reinstated, and both be in membership at the time of the birth of any such child: but if application is made for the admission of any of their children, the Monthly Meeting, on serious consideration of the case, feeling easy therewith, is at liberty to admit them, or any of them.—1762, 1806, 1834.

When the parents of an infant are members of different Monthly Meetings at the time of its birth, the child is to be recorded as a member of the Monthly Meeting to which the father then belonged.—1879, 1910.

The same rule is to apply in the case of a child whose parents are members of different Yearly Meetings, unless the child is thus left without membership, in which case it shall be recorded a member of the Monthly Meeting to which the mother belonged.—1910.

Sufferings of any of our members on account of demands made by the Government or its officers to do or comply with requisitions inconsistent with our Christian principles should be reported by the Monthly Meeting of which

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the persons are members, to the Quarterly Meeting, and by the latter be forwarded to the Representative Meeting.

A committee should be annually appointed in each of our Quarterly and Monthly Meetings, for the nomination of clerks; which may afford opportunity for their being seasonably changed, and more of our qualified members exercised in those services.—1796.

Quarterly and Monthly Meetings (and Preparative Meetings where desirable,) should appoint Treasurers, whose accounts should be annually examined by committees of their respective Meetings and reports made to those meetings.

The love, power, and peaceable spirit of the Lord Jesus Christ, being the alone true authority of all our meetings, it is the fervent concern of this meeting, that they may be held under the sense and influence of that holy unction. We affectionately recommend, that in making appointments in Meetings for Discipline, care may be taken to judge of the qualifications of those who are employed in the work of the church.

The more we experience a preparation of heart for the exercise of our respective gifts, the more amply shall we evince that the expression of the tongue is seasoned with that living virtue and Divine power, which proceeds from our Holy Head; and thus in conducting the important concerns of the Society, we shall be

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enabled to give example to the beloved youth in a manner which will demonstrate to them, that neither tradition nor a mere outward education, can fitly prepare them to become successors in the church of Christ.

In some instances there may have been a want of care, rightly to distinguish and seasonably to bring into action, the talents bestowed upon some in the early stage of life; but we believe, that many who were evidently under the forming hand, have been suddenly laid hold of and introduced into service, before that preparation of heart had been sufficiently experienced, which leads to a reliance upon Divine direction, and redeems from a confidence in the natural understanding: it is therefore desired, that by a just discrimination of times and seasons, and of the qualifications bestowed, every gift may be rightly exercised, and a succession of useful members preserved in every rank in the church.

We are concerned that the management of our Christian Discipline be not committed to hands unclean; particularly of such as allow or connive at undue liberties in their own children or families. "If a man," said the apostle, "know not how to rule his own house, how shall he take care of the church of God?"—1795.

Dear Friends, be patient in the exercise of your gifts and services, and take no offence at any time, because what seems to be clear to you is not presently received by others; let all things in

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the church be propounded with an awful reverence of Him that is the head and life of it; who said, "Where two or three are gathered together in my name, there am I in the midst of them." Therefore, let all beware of their own spirits, and keep in a gracious temper, that so they may be fitted for the service of the house of God, whose house we are, if we keep upon the foundation that God hath laid; and such He will build up, and teach how to build up one another in Him. And as every member must feel life in himself, and all from one Head, this life will not hurt itself in any, but be tender of itself in all; for by this one life of the Word, ye were begotten, and by it ye are nourished, and made to grow into your several services in the church of God. It is no man's learning, nor artificial acquirements; it is no man's riches, nor greatness in this world; it is no man's eloquence nor natural wisdom, that makes him fit for government in the church of Christ: all his endowments must be seasoned with the heavenly salt, his spirit be subjected, and his gifts pass through the fire of God's altar, a sacrifice to his praise and honor, that so self being baptized into death, the gifts may be used in the power of the resurrection of the life of Jesus in him.—1796.

We believe there are seasons wherein the Master, were we sufficiently watchful for his coming, would bring Monthly Meetings under a right concern to seek the wanderers, and endeavor to draw them from an inordinate love

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and pursuit of the world, to sit down with their friends to worship the God of their lives, in Spirit and in Truth. In this way those who water should themselves be watered, and a united travail for the Lord's honor and the growth of the church in the life and power of godliness, would more abound in our borders.—1859.

It is earnestly recommended, that in conducting the affairs of the church, we ever bear in mind, that as it is the Lord's work, Friends should humbly and reverently endeavor to manage them in the peaceable spirit and wisdom of Jesus, with dignity, forbearance, and love of each other.—1762, 1782.

YEARLY MEETING.

All letters or papers directed to the Yearly Meeting, except from such meetings as regularly correspond therewith, are to be first perused by a few Friends to be appointed, who are to consider and report whether the same be proper to be read in this meeting or not. The same order is to be observed in the Quarterly and Monthly Meetings, as regards any papers offered to their notice, which are not recognized or provided for in the rules of our Discipline.—1695, 1834.

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The representatives appointed by the Quarterly Meetings, are to stay together at the close of the first sitting of the Yearly Meeting, in each year, to consider of a suitable Friend to serve the meeting as clerk, and a Friend to assist him; and to make report to the next sitting of the meeting. The clerk of the preceding year, according to our ancient practice, is to act as clerk until another is appointed by the Yearly Meeting; but if, through sickness, or any other cause, he is likely to be prevented from attending, the Representative Meeting, previous to the commencement of the Yearly Meeting, is to take due care that the business which is to come before the meeting, be not obstructed or delayed, for want of requisite attention to the reports and documents which are forwarded; that thus the meeting may be regularly opened at the time appointed.—1834.

When extracts from the minutes of the Yearly Meeting are ordered to be sent to the Quarterly Meetings, a full copy shall be sent by each of those meetings to their respective Monthly Meetings, and by the Monthly to each of their Preparative Meetings, in order that each meeting may have a copy thereof, to have recourse to as occasions may require.—1754.

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YEARLY MEETING FUNDS.

It is agreed, that there be collections brought in from each Quarterly, unto the next Yearly Meeting, for a Yearly Meeting Fund, to defray the charges of the said meeting, according to the several agreements made, or hereafter to be made.—1695, 1910.

A Fund having been generally kept, and by experience found useful, for the necessary occasions of the Society, it is agreed, that the same be occasionally renewed by a collection from each Quarter, and that it be continued in the hands of the treasurer appointed by this meeting, subject to be drawn out by its direction or by the Representative Meeting, as the exigencies of the Society may require.

The sums which may be thought necessary, shall be raised by each Quarter, in the proportions which may be directed by this meeting from time to time.

An arrangement of the quotas of the several Quarterly Meetings is to be made by a committee appointed for that purpose, thus:

Philadelphia	Quarter	to pay	———	dollars	in every	$100
Abington	do	do	———	do	do	100
Concord	do	do	———	do	do	100
Caln	do	do	———	do	do	100
Western	do	do	———	do	do	100
Burlington and Bucks		do	———	do	do	100
Haddonfield and Salem		do	———	do	do	100
			$100			

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WOMEN'S MEETINGS.

FORASMUCH as our Women's Meetings for Discipline were set up and established in Divine wisdom, and by long experience have been found of advantage, not only to the Society in general, but to the youth of their own sex in particular; it is earnestly desired that faithful women Friends may be encouraged to come up to the help of their brethren in that part of the Discipline of the church properly claiming their attention and care. On considering the nature and extent whereof, it is apprehended a benefit might accrue, by explicitly setting forth their distinct allotment and separate services, in their Monthly and Quarterly Meetings, and also in their Yearly Meeting.—1796.

Women's Monthly Meetings are, *First*, To inspect and relieve the wants of the poor of their own sex; and where their own funds are insufficient, they are to apply to the men's meetings for their aid and for their concurrence, as cases shall require.

Second. To take cognizance of proposals of marriage, and appoint two of their members to inquire into the conversation and clearness of the woman; also, two to have the oversight of the marriage.

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Third. They are to appoint a suitable number of overseers, who are to exercise a tender care over their fellow-members, and to treat with offenders of their own sex; that their cases may be laid before the women's meeting; which should proceed to deal further with such delinquents, according to the general rules laid down under Discipline and Meetings for Discipline (pp. 41, etc.).

Fourth. Convinced persons shall be received by women according to the general rules laid down under the section on Convineed Persons (page 70) and Acknowledgments as under the section on Acknowledgments (page 85).

Fifth. Certificates of removal for women are to be issued and received according to the general rules laid down under Certificates (page 73).

Sixth. Respecting the nomination of an Elder, see the rule under the head "Ministers and Elders" (page 24).

Seventh. The women's Preparative Meetings, where more than one constitutes a Monthly Meeting, are to consider and answer the queries; which is likewise to be done in their Monthly Meetings; from which they are to report the state of each Monthly Meeting, to their respective Quarterly Meeting; to attend which as their representatives, they should nominate two or more of their members.—1796, 1893, 1910.

Women's meetings are to answer no other than the first nine queries, as usual; but it is desired, that in their Monthly Meetings, care may

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be extended to convey to the men's meetings, such information as may be necessary for the preservation of a regular record of births and deaths.—1807, 1910.

WOMEN'S QUARTERLY MEETINGS.

First. They are to receive the written accounts sent from the respective women's Monthly Meetings, and transmit the collected answers to the Queries, with such other matters as appear needful, to the women's Yearly Meeting; to attend the service whereof, each Quarterly Meeting is to appoint a suitable number of representatives. (See Discipline.)

Second. They are to communicate to their respective Monthly Meetings such advices as they apprehend necessary, with any epistles or writings issued for that purpose by their Yearly Meeting; nominate committees, with the concurrence of men's meeting, to visit their Monthly Meetings, or for any other service which shall be judged expedient, and in all respects they are to attend to those matters which may properly come under the notice and care of women's Quarterly Meetings.—1796.

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YEARLY MEETING OF WOMEN FRIENDS.

THE Yearly Meeting of women Friends, held annually in Philadelphia at the time of holding men's Yearly Meeting, is at liberty to correspond with other Yearly Meetings of their own sex, either in America or elsewhere, and to issue such counsel and admonition to their own Quarterly and Monthly Meetings, as in the wisdom of Truth shall appear conducive to real benefit and mutual edification; but the said Yearly Meeting is not to bear or determine on any appeal, nor is it at liberty to make or alter any rules of Discipline or Queries.—1685, 1893.

They are to have funds of their own, for such services as may fall more properly under their notice.—1705.

It is desired that a careful record be kept of the minutes and proceedings of the Yearly, Quarterly and Monthly Meetings of women Friends; and that annually their representatives to the Yearly Meeting exercise a proper religious care in the choice of a clerk.—1796.

At the request of the men's meetings, their Monthly, Quarterly and Yearly Meetings are to appoint committees, to unite with like committees of the men's meetings, in setting up or laying down Preparative, Monthly and Quarterly Meetings.—1834.

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REPRESENTATIVE MEETING.

In order that this Yearly Meeting, with its several branches, might be properly represented in the intervals thereof, on emergent occasions, a meeting was instituted in the year 1756, by the name of the "Meeting for Sufferings:" which it was agreed should consist of twelve Friends appointed by the Yearly Meeting, (living in or near Philadelphia, for the convenience of getting soon together), and also of four Friends chosen by each of the Quarterly Meetings; who were directed to meet together in Philadelphia forthwith, for the regulation of its future meetings.

As the duties of the Meeting for Sufferings have been much modified by changed conditions, such as freedom from persecution and the consequent suffering, which made the name appropriate in the earlier days of the Society, and also as the term is not readily understood by those not members with us, it is decided to change it to "The Representative Meeting." The Meeting shall be subject to the following rules:

First. The said meeting shall keep careful minutes of all its proceedings, and annually lay them before the Yearly Meeting.

Second. No less number than twelve of the

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members shall constitute a meeting capable of transacting any business.

Third. Previous notice of all meetings shall be sent to all the members.

Fourth. In case of the decease of any Friend, appointed either by the Yearly Meeting or a Quarterly Meeting, or of any declining or neglecting attendance for the space of twelve months, the Representative Meeting (if it be thought expedient) may choose another in his stead, to serve to the time of the next Yearly Meeting, or until the place of one representing a Quarterly Meeting, shall be supplied by a new appointment.

As a change in the representation of the Quarterly Meetings is not contemplated, except in the instances stated in this rule, it is therefore affectionately desired that Quarterly Meetings may be weighty in their consideration and appointments, that hence, such Friends may be selected, as by a steady adherence to our Christian principles and testimonies, have become in good degree qualified to fulfil the services which devolve upon this important station.—1834, 1910.

Fifth. The said meeting may sit on its own adjournments, and order these, as well as the times of its stated meetings, (if these do not exceed three months), according to the business before them.

Sixth. The said meeting is not to decide upon

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any matter of faith or Discipline, which has not been determined by the Yearly Meeting.

The further services confided to the said Representative Meeting are:

First. In general to represent this Yearly Meeting, and to appear on its behalf in all cases where the cause of Truth, or the interest or reputation of our religious Society, may render it needful.

Second. To take the oversight and inspection of all writings which it is proposed to print, relative to our religious principles or testimonies; and to promote or suppress the same at its discretion, also to print and distribute any writings already published by the Society, or which may be offered for inspection as aforesaid, and approved.

Third. To inspect and explain titles to land, or other estate, belonging to any of our meetings; also, charitable legacies and donations; and to give such advice respecting the same as may appear to be necessary.

Fourth. To receive from the several Quarterly Meetings their accounts of sufferings incurred in the maintenance of our testimonies, and also such memorials concerning deceased Friends, as those meetings may have concurred in, that when examined and approved, they may be laid before the Yearly Meeting.

Fifth. To extend such advice and assistance to any individuals under sufferings for our testimonies, as their cases may require; and, if

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necessary, to apply to the Government, or persons in authority, on their behalf.

Sixth. To correspond with Representative Meetings or other like bodies, on the common concerns of the Society.

Though none are properly members of the Representative Meeting, but such as are appointed by this Yearly Meeting, or by the several Quarterly Meetings; yet, approved ministers, and members of any other similar Representative body may be permitted to attend when inclined to do so.—1796, 1910.

Accounts of sufferings to be forwarded to the Representative Meeting are to be preserved and recorded, agreeably to the practice of our ancient Friends, reciting the sums demanded, the kind and amount of property taken, by whom the distraints were made, and the authority under which the officers acted.—1870.

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OFFICIAL OVERSEERS.

It is recommended, that in every Monthly Meeting, a proper number of faithful and judicious men and women be appointed to the station of overseers within the same; whose duty shall be to exercise a vigilant and tender care over their fellow-members; that if anything repugnant to the discipline, harmony, and good order of the Society appears among them, it may be timely attended to and not neglected. To prevent the introduction of all unnecessary and premature complaints to Meetings for Discipline, it is advised if any member shall have cause of complaint against another, that it be mentioned to the overseers, who are to see that the party complained of has been treated with according to gospel order, before the case is reported to the Preparative or Monthly Meeting. It is desired, that in dealing with any for a breach of the rules of our Discipline, it be done in the spirit of meekness and love, patiently endeavoring to instruct and advise them; and if such labor is ineffectual, the individual should be notified, when practicable, that the Preparative or Monthly Meeting is to be informed thereof.—1719, 1834.

If any in membership with us, who have

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violated our religious testimony and Discipline, have left their usual place of abode, and gone to such remote parts as to render it very difficult or impracticable for the overseers to treat with them; the Preparative or Monthly Meeting is to be early informed of the case and its circumstances, in order that such care may be extended as the nature of the case demands.

As overseers are appointed by, and are the officers of Monthly Meetings, their labor should not be confined to the Preparative Meetings where they may respectively belong; but they should be vigilant in the extension of care towards delinquent members in any part of the Monthly Meeting, which has delegated them to this important service.—1828.

It is further recommended to our Monthly Meetings, that a committee be appointed at least once in three years, or as much oftener as the occasion may require, to consider the propriety of changing the overseers, and bringing forward in the improvement of their gifts, other Friends on whom a concern for the welfare of the Society rests. We tenderly exhort all our members who may be rightly called into this or any other service of the church, not hastily to excuse themselves therefrom, but seriously to ponder the weighty advice of the apostle: "Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage,

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but being examples to the flock: and when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." I Peter v: 2-4.—1806.

CORRESPONDENTS.

EACH Monthly Meeting of men Friends shall appoint a suitable Friend to act as correspondent whose duty it will be to sign, in addition to the clerk, all minutes or other documents to go beyond the limits of its own Quarterly Meeting.

The name, with the post office address of the Friend so appointed, is to be sent to the next Quarterly Meeting, to be forwarded by it to the Yearly Meeting.

A correct list of the correspondents, with their post office addresses, should be attached each year to the printed extracts from the minutes of the Yearly Meeting.

All certificates of removal or on account of marriage, intended for a Monthly Meeting, should be sent to the correspondent of such Monthly Meeting, to be delivered by him to the meeting in due season.

In case of the death of this Friend, or other unavoidable cause of delay, the signature of the correspondent of another Monthly Meeting with-

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in the limits of the same Quarterly Meeting is to be obtained.

The different Monthly Meetings are to be careful to promptly fill any vacancy that may occur in this appointment.—1893.

CONVINCED PERSONS.

When a person on the ground of convincement of the religious principles of the Society of Friends desires to be joined in membership with it, he should apply to the overseers, who, when satisfied that the application should receive the attention of a Meeting for Discipline, should present it to the Preparative or Monthly Meeting. The Monthly Meeting of men or women Friends, as the case may be, should then appoint some suitable Friends to inquire into the person's life and conduct, and also to have a serious conference with the individual, in order the better to understand whether the motives for such request be sincere, and on the ground of true convincement of our religious principles, doctrines and testimonies; and make report of their sense of the person's state of mind. If the meeting is satisfied of his fitness for membership, a minute should be made expressive of the judgment of the meeting.

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This minute should then be communicated to the meeting of the other sex for its concurrence, and if this is obtained, the minute is to be signed by the clerk of that meeting, and then by the clerk of the meeting which forwarded it, and the latter meeting shall appoint a Friend or two to acquaint the applicant of his acceptance into membership and request his attendance at the next Monthly Meeting. But if the concurrence of the meeting of the other sex is withheld, a joint committee of the two meetings should be appointed to consider the case and give further needful care, and when prepared to do so, make a joint recommendation to the respective meetings, so to secure concurrent action, and issue the case as above.

When application for reinstatement in membership is made by a person who has been disowned, the concurrence of both men's and women's meetings must be had before it is granted.

We desire that on every application of persons to be received into membership with us, Monthly Meetings may be deep and weighty in their deliberations and result, and when united in believing that the applicants are clearly convinced of our religious principles, and in a good degree subject to the Divine witness in their own hearts, as manifested by a circumspect life and conduct, the said meetings are at liberty to receive such into membership, without respect to nation or color.—1796.

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In the cases of persons whose residence is remote from the meetings of Friends, who have never been members of our religious Society, but have been convinced of our principles and are desirous of being received into membership, the Monthly Meeting to which such application shall be made shall be authorized to act upon it in the same manner as if the residence of the individuals was contiguous to that meeting, and to judge of each case according to the rules of our Discipline. In cases, however, where a personal interview is impracticable, Monthly Meetings are authorized to communicate with the individuals in some other way.

Applications to be received into membership by persons residing on or near the Allegheny Indian Reservation, and which shall be forwarded by the Committee for the Improvement and Civilization of the Indian Natives, are to be referred to the Monthly Meeting of Friends of Philadelphia, to be judged of and acted upon by that meeting in accordance with the Discipline and usages of our Society as in cases of application for membership arising within the usual limits of that Monthly Meeting.

The said Monthly Meeting is at liberty to receive certificates of removal for Friends from other neighborhoods residing in that locality, who now are or who hereafter may be under the care of the Indian Committee.—1882, 1910.

In all cases Friends are exhorted to attend carefully to the advice of the apostle, "Lay

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hands suddenly on no man;" the neglect of such caution having often been injurious both to the individuals and to the Society—to them, by settling them in a false rest; and to the Society by adding to its numbers, without increasing its joy.—1806.

CERTIFICATES.

It is recommended to the Quarterly and Monthly Meetings, to take care that all certificates or minutes, which may be given to any travelling Friend, be recorded, and upon the return of such Friend, seasonably delivered back to the meeting; and that all certificates of removal brought by any Friend intending to reside amongst us, shall be lodged in the Monthly Meeting where the same is accepted; and also, that every meeting do keep a copy or record of all certificates which they give out.—1718.

When a request is made for a certificate of removal from one Monthly Meeting to another, belonging to Philadelphia Yearly Meeting; if it is for a man only, it is to be considered by the men's meeting, and if issued, is to be signed by the clerk; if it is to go beyond the limits of the Quarterly Meeting, by the correspondent also.

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If it is for a woman only, the application should be made to the women's Monthly Meeting, which, if no obstruction appears, may issue it to the Monthly Meeting of women Friends, for which it is requested. It is to be signed by the clerk of the women's meeting and if it is to go beyond the limits of the Quarterly Meeting, by the correspondent also.

All certificates of removal, issued by the women's meeting, are to be recorded, before being sent, in the book kept by the men's meeting for such records.

Women's Monthly Meetings may also receive such certificates from any Monthly Meeting of women Friends; but the men's meeting should be informed of such certificates being sent or received, in order that their records may be properly kept.

Men's meeting should in like manner inform women's meeting of all certificates received and issued by their meeting. If the certificate of removal includes Friends of each sex, the inquiry should be made by a joint committee of men and women, and the certificate approved by both meetings and signed by both the clerks, and if it is to be sent beyond the Quarterly Meeting, by the correspondent also.

In case a certificate of removal is requested to a meeting belonging to another Yearly Meeting, after being prepared and approved by either the men's or women's meeting, as the case may be, it must be approved by the meeting of the other

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sex, before it is issued, and is to be signed by both the clerks and by the correspondent.

All certificates coming from such meetings, must in like manner be approved by both the men's and women's meeting, before being accepted.

All other certificates or minutes given forth for Friends, which are to go beyond the Quarterly Meeting, must be attested by the signature of the correspondent, in addition to the clerks.

Friends are advised to be very cautious in changing their places of residence; since it has been observed that the dissolving of old, and the forming of new connections, have in many instances been attended with effects prejudicial to a growth in the Truth and the service thereof, both in the heads and younger branches of families. We therefore recommend to all, that on these occasions a strict attention be paid to the pointings of Divine Wisdom.

All Friends removing out of the limits of their Monthly Meetings, whether for continuance or for a considerable length of time, are advised to apply to their respective meetings for certificates, directed to those within which they propose to sojourn or settle. But if any, not duly attentive to this advice, shall remove without so applying, the Monthly Meetings of which they are members, after the usual inquiry has been made, and no obstruction appearing, may send certificates for them to the Monthly Meetings into the limits of which they are removed; but if their

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conduct requires their being dealt with, and the distance is such as to be inconvenient for the meeting they have removed from, the Monthly Meeting within which they are, should be requested to treat with them thereon, and report the effect of its care. On which, if it proves satisfactory, a certificate of recommendation or removal may be ordered; but if otherwise, and a testimony of disunion is issued, the meeting within which he resides should be furnished with a copy thereof, to be delivered to the party, with information of his right of appeal.—1806.

Where persons under age remove from one place to another, their parents or guardians are encouraged to apply for certificates for them, recommending them to the care and oversight of the Monthly Meetings whereto they remove. —1744, 1783.

If any person appearing to be a Friend, come within the compass of a Monthly Meeting, not being recommended by certificate, and be of disorderly conduct, the overseers, or other concerned Friends, should inquire whether or not he is a member of our Society, and, if he prove so to be, admonish him, or, if the occasion require it, report the case to the Preparative, and from thence to the Monthly Meeting, which should thereupon inform the Monthly Meeting of which he is a member of the circumstance, and take the direction of the said meeting for dealing further with him, according to our rules in cases of that nature.

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It is recommended that Monthly Meetings, as way may open, appoint two or more Friends to visit such who come recommended by certificate to settle amongst them.

Monthly Meetings are advised to take due care that certificates of removal be seasonably forwarded by suitable conveyances to the Monthly Meetings to which they are directed, they being the exclusive property of such meetings.—1800.

When a Monthly Meeting is engaged to prepare a certificate on account of the removal of any Friend, to reside within the limits of another Monthly Meeting, careful inquiry should be made by a committee appointed for the purpose, respecting the settlement of his affairs, and if a satisfactory clearness is so far ascertained that the circumstances of the party do not form any impediment to the granting a certificate, it should state that, on inquiry, no obstruction appeared to the recommending him to the Christian care of the meeting within whose limits he has removed.—1818, 1834.

When a certificate of removal, addressed to a Monthly Meeting, is produced therein, and it is known that the person or persons recommended reside within the limits thereof, the certificate should be considered as accepted, and the parties members of that meeting. But if it should appear that the conduct of them or any of them, requires their being dealt with, the certificate

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should be returned to the meeting which granted it.—1816, 1834, 1893.

Monthly Meetings are at liberty to receive certificates from, or send certificates to Monthly Meetings belonging to any of the bodies under our name, whose right to be regarded as co-ordinate branches of the Society of Friends has not been adversely determined by the Yearly Meeting, provided there is no obstruction on other grounds. But all such certificates, before being issued or received, must be approved by both the men's and women's meetings.

When, however, any of our Monthly Meetings have reliable information that the sanction of a Monthly Meeting out of our limits is given to teachings and practices seriously at variance with our profession, they may consider such defection as a sufficient obstruction to sending or receiving certificates of removal to or from such meeting, until the cause of obstruction is removed.

If, however, certificates of removal coming from such a meeting shall recommend as members, persons whose life and conversation appear to be consistent with our religious profession, Monthly Meetings are at liberty to receive such persons, if, on solid consideration, the defection of the meeting granting the certificate shall appear to be the only obstruction.

In the case of persons coming among us, and desiring to be joined to us in membership, who have not been able to procure certificates of

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removal because the Yearly Meeting to which they belonged was not in correspondence with Philadelphia Yearly Meeting, Monthly Meetings are at liberty to receive such who may apply for admission, on the ground of convincement of our principles; such cases to be treated in the same manner as of those who are not members of the Society of Friends.

When a certificate of removal is received for a person in the station of minister, from a meeting outside of our Yearly Meeting, such person should be received as a member only, and is not to be considered a member of the Meeting of Ministers and Elders until his or her gift has been acknowledged among us in the manner laid down by our Discipline.—1887.

LAW.

It is desired that no debtors may shelter themselves under such of our rules as are designed to guard us against an unkind treatment of each other, unjustly hoping to be thereby put out of the reach of the civil authority.—1701.

It is the sense of this meeting, that if any member thereof, disregarding the gospel order prescribed by our Discipline, shall arrest or sue at law another member, (not being under such a

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necessity so to do, as may satisfy the overseers or other judicious Friends of the meeting to which the latter belongs), in so doing, he doth depart from the peaceable principle of which we make profession, and if, on being treated with by the Monthly Meeting to which he belongs, he cannot be prevailed with to withdraw the suit and pay the costs thereof, he should be disowned. —1710, 1719.

ARBITRATIONS.

If occasions of differences arise between any of our members about their property, it is recommended that the parties proceed in the following manner. Let the party who thinks himself aggrieved, calmly and kindly request the other to comply with the demand; and, if this be disputed, the complainant, or if he lives at too great distance, some Friend whom he may authorize, should take with him one or two of the overseers, or other discreet Friends, and in their presence repeat the demand.

If this step also fails of the desired effect, the parties should be advised to choose a suitable number of Friends as arbitrators, and mutually engage by bond, or other written instrument

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adapted to the occasion, to abide by their determination.—1719.

Should this proposal be acceded to, and arbitrators be accordingly chosen, they ought, as speedily as circumstances will permit, to appoint time and place, and attend to the business without unnecessary delay; giving the parties a fair and full hearing in the presence of each other, but listening to neither of them apart, nor suffering their own sentiments to be known abroad till they have fully digested the subject, and come to a clear decision, which they should be careful to do within the time agreed on.

But, if either of the said parties shall refuse to submit the matter in dispute to arbitrators; or, when that is done, neglect to give his attendance when desired, without a sufficient reason being assigned; or not abide by their award when issued; in either of those cases the offender should be complained of, through the overseers, to the Preparative Meeting, and if needful, to the Monthly Meeting of which he is a member; and if he cannot be brought to a due sense of his error, the said meeting should declare its disunion with him, unless such person make it evident, to the satisfaction of the said meeting, or to a committee thereof, that the award is erroneous or unjust. In which case, the matter in dispute may be referred either to the same, or other arbitrators, as the meeting shall judge best; and their award shall be final. After which, if either of the parties at variance prove

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so regardless of peace and unity as not to acquiesce in such corrected determination, the Monthly Meeting to which he belongs should proceed to issue a testimony against him.

Where arbitrators are at a loss for want of legal knowledge, it may be proper for them, at the joint expense of the parties, to take the opinion of counsel learned in the law, in order to come at a proper judgment in the matter referred to them. That they may the better answer the end of their appointment, and be helpful in conciliating the minds of the parties, they ought not to consider themselves as advocates for those by whom they are chosen, but as men, whose duty it is to judge righteously, fearing the Lord. They should, as much as may be, shun all previous information respecting the case: or, having heard anything on it, stand unbiased thereby.—1751.

They should reject no evidence or witness proposed; nor receive any but in the presence of both parties, and in their award, they need not assign any reason for their determinations.—1719.

And whereas there may be some circumstances even in disputed matters, wherein the foregoing wholesome method of proceeding cannot be complied with; such as, *First.* That the party may abscond, or leave the country with design to defraud his creditors; or, *Second.* That the procedure through the meetings, by the time it must necessarily take up, might be a manifest

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damage to the creditor or claimant, as in cases of apparent danger of bankruptcy, or when the party is overloaded with debts, and the other creditors are pressing their claims; or, *Third.* That there may be danger of future damage to such as submit thereto, as in the case of executors, administrators, or trustees; it may therefore be necessary, and it is advised, that the Monthly Meeting where such cases happen, do hold excused such as shall in the two first-mentioned circumstances in this paragraph appear to them to be really necessitated to proceed at law; and in the latter case of executors, administrators, or trustees, where it shall appear to the meeting that our friendly way would be unsafe, such may be permitted to have the matter tried at law, with this caution, that the parties on both sides do behave toward each other in brotherly love, decency, and moderation, without anger or animosity, which will be a becoming testimony even in courts, and show that nothing but the nature of the case, and our station in common with others, under the laws of the land, bring any of us there.—1719, 1893.

As it may sometimes occur that a member, either through a misunderstanding of the business, or from an improper influence, may present a complaint against another member; the overseers, after fully hearing both parties, and being decidedly of opinion that the case does not require a reference to arbitrators, are to advise a speedy settlement of the case. If this prove

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ineffectual, and the complainant remains dissatisfied, he may have liberty to inform the Preparative Meeting where the other party is a member, without mentioning any name, that having a matter in dispute with one of their members, he is desirous of their assistance in order to a settlement thereof. The said meeting is then to appoint a judicious committee to inquire into the propriety of the matter being left to arbitration; if they should judge that the complaint ought to be referred, they are to advise that it be submitted accordingly; if either party refuses to comply with this advice, the Monthly Meeting of which he is a member, is, through its respective Preparative Meeting, to be informed thereof, to take up the case accordingly and endeavor to bring the business to a speedy issue, that our Christian testimony to peace and concord may be duly maintained; but if the committee of the Preparative Meeting, where the assistance has been requested, concur in judgment with the overseers, the complaint is to be dismissed.—1806.

It is desired that persons differing about worldly affairs do, as little as may be, engage Friends in the ministry as arbitrators in such cases.—1751.

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ACKNOWLEDGMENTS.

It is the sense of this meeting, that offenders inclining to make acknowledgment of their offences, do prepare the same in writing, and if, on consulting the overseers or other judicious Friends, the purport appears suitable to the occasion, and the situation of the party will admit of it, he may present it to the meeting in person, and stay till it is read; when, after time has been given for a serious pause, the applicant should withdraw, before that or any other business is proceeded upon. The meeting is then to consider the case, and when a conclusion is come to, appoint two or more Friends to inform the party thereof.—1743, 1806.

When a disowned person removes out of the verge of the meeting which disowned him, and applies thereto for reinstatement, acknowledging his error, and if by reason of the distance the applicant cannot be conveniently treated with in person, the said meeting may correspond with the Monthly Meeting within the compass of which he resides, and inquire into his fitness for membership; and if satisfaction on that head is received, he may be reinstated.—1806, 1910.

As it may not always be necessary that papers of acknowledgment should contain a recital of

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the occasion of disownment, it is agreed that Monthly Meetings be left to their discretion in this respect.—1806.

When a person who has been disowned and has removed within the limits of another Monthly Meeting, desires to be reinstated; he may make application either to the meeting which disowned him or to that within which he is residing. In the latter case, the meeting before complying with his request, is to correspond with the meeting which disowned him and obtain its consent to his being reinstated. All reinstatements must be approved by both men's and women's meetings.—1910.

APPEALS.

If any person thinks himself aggrieved by the judgment of a Monthly Meeting in his case, and a copy of the minute or testimony of such judgment has been delivered to him, which is always to be as soon after its issue as may be convenient, he may then notify the first or second Monthly Meeting immediately succeeding, but no other, of his intention of appealing to the ensuing Quarterly Meeting; which notification the Monthly Meeting should enter upon its minutes, and appoint four or more Friends to

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attend the Quarterly Meeting with that, and copies of the minutes of the Monthly Meeting relative to the case, signed by the clerk, or if the appellant is a female, by the clerks of both meetings; which notification of the appeal, and the minute appointing the committee, "the respondents," is, after the representatives have been called, then to be read. Whereupon the Quarterly Meeting is to appoint a judicious committee, consisting of not less than eight, nor more than twelve Friends, who are to be taken either equally out of the Monthly Meetings, or in such proportion as the Quarterly Meeting may deem most equitable, but none out of the Monthly Meeting from which the appeal comes. No member of a Monthly Meeting appealed against, nor any appellant, is to be at liberty to take any part in nominating the committee of the Quarterly Meeting. After the nomination has taken place, the names of the proposed committee shall be read in the presence of the appellant, and the respondents appointed on behalf of the Monthly Meeting, and each party shall be allowed to object to any of the committee, not exceeding three respectively. The places of the Friends who have been thus objected to, shall be supplied by a fresh nomination; which nomination shall be final. A time and place for their meeting shall now be fixed, of which due notice being given to the parties concerned, the appellant is to withdraw from the meeting. The committee when met, shall

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proceed upon the business referred to them, and the appellant shall be heard in support of the grounds of his dissatisfaction, and afterwards the respondents in reply, showing the reasons whereon the judgment of the Monthly Meeting was founded, until both parties have been fully and fairly heard; all this in the presence of each other. If either of the parties concerned in an appeal, when stating or replying to the case, shall digress into irrelevant matter, the committee should stop such proceeding, and require that the subject of the appeal be steadily kept to; and no member of a committee by which any appeal is heard, is to express in the presence of the parties, or either of them, any opinion on the subject or subjects at issue. The parties, after they have been fully heard, and before the committee enters upon the consideration of the case shall withdraw. The committee then, carefully deliberating upon the business referred to them, are to confirm or reverse the judgment of the Monthly Meeting, as upon an impartial, just sense shall appear to be right; and when they have agreed in a judgment on the case, a report in writing shall be prepared and signed as the report of the committee, by all those so uniting in judgment.

It is recommended that the purport of the written report of the committee, be simply the confirming or annulling of the decision of the Monthly Meeting; and when the judgment expressed in such report has been adopted by the

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Quarterly Meeting, a few Friends should be appointed to give early information thereof to the parties.

As it is possible there may be some who may make an appeal against the judgment of a Monthly Meeting without any just cause; if, on an impartial investigation of the case, it shall be manifest to the committee of the Quarterly Meeting, that the appellant has really been guilty of a breach of our Discipline, for which he has been regularly treated with and disowned, the said committee shall confirm the judgment of the Monthly Meeting.

If an appellant shall believe that he is aggrieved by the judgment of a Quarterly Meeting in his case, he may appeal from such judgment to the Yearly Meeting; in which case he shall give notice to the next Quarterly Meeting immediately succeeding, but no other, of his intention to apply to the ensuing Yearly Meeting for a further hearing; the said Quarterly Meeting, after recording such notification, is to appoint at least three Friends to attend the Yearly Meeting with copies of the records of both the Monthly and Quarterly Meetings in the case, signed by their clerks, and to act on behalf thereof. The Yearly Meeting having received notice of the appeal in the reports of the Quarterly Meeting, is, upon such day as it shall judge suitable, then to take up the subject, whereof the appellant and the committee or respondents of the Quarterly

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Meeting, are to have due notice to attend accordingly.

When the minutes of the Quarterly Meeting concerning the appeal, have been read in the presence of both parties, the meeting is to appoint a committee of two Friends, taken out of each of the Quarters, (except the one from which the appeal is brought), to hear and judge of the said appeal. No member of a Quarterly Meeting appealed against, nor any appellant, is to take any part in nominating the committee of the Yearly Meeting. After the nomination has been made, the names of the proposed committee shall be read in the presence of the appellant and respondents, and each party shall be allowed to object to any of the committee, not exceeding four respectively; the places of those thus objected to shall be supplied by a fresh nomination, which nomination shall be final. A time and place shall now be fixed for their meeting while the parties are present, after which the appellant is to withdraw from the meeting.

When the committee and the parties have met, the appellant shall be heard in support of his objections, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard. If either of the parties concerned in an appeal, when stating or replying to the case, shall digress into irrelevant matter, the committee should stop such proceeding, and require that the subject of the appeal be steadily kept to;

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and no member of a committee by which any appeal is heard, is to express in the presence of the parties, or either of them, any opinion on the subject or subjects at issue. The committee then, (the whole or not less than three-fourths of their number being present), carefully deliberating upon the business referred to them, are to confirm or reverse the judgment of the Monthly and Quarterly Meeting, as on an impartial, just sense shall appear to be right. And when they shall have agreed in a judgment on the case, a report in writing shall be prepared and signed by all those so uniting in judgment; which report being adopted by the Yearly Meeting, the parties are to be informed thereof by a few Friends deputed for that purpose.

If it should ever occur that a Monthly Meeting has real cause to believe that it is aggrieved by the decision of its respective Quarterly Meeting, it shall have the right to bring its case through the Quarterly to the Yearly Meeting, in order to its reconsideration and conclusion, under the same regulations as are provided in the case of individuals. In this recognition of the established right of Monthly Meetings to appeal from the judgment and determination of Quarterly Meetings, it is fervently desired that the peace and harmony of our religious Society, as well as an adherence to our Christian principles, may be carefully preserved; and that Monthly Meetings be exceedingly cautious and well assured of its necessity, before they proceed

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so far; clearly manifesting, that nothing short of their sincere belief of the obligation to support the cause and testimony of Truth, has led them to such a very serious movement.

In all cases of appeal, whether to a Quarterly or to the Yearly Meeting; if the appellant does not attend in person to prosecute the appeal agreeably to the foregoing rules and regulations, he shall lose the right of appeal; and the judgment of the Monthly Meeting is thereby confirmed; unless through sickness or some unavoidable cause, he is prevented from being present, of which the Quarterly or Yearly Meeting is to be fully satisfied, before it agrees to a postponement of the case.

When a Quarterly Meeting has become so reduced as to consist of only two Monthly Meetings, and an appeal is presented to its notice, it is to make a minute thereof, and appoint a few Friends to attend the Yearly Meeting with the minutes and proceedings in the case, and to give the necessary information to such committee as may be appointed by the Yearly Meeting, duly to consider and determine the same.—1834, 1893.

In all cases of appeal the proceedings are to be conducted and decided by men's meetings.—1910.

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RESIGNATIONS.

If one of our members should offer to his Monthly Meeting a resignation of his right of membership in our Society, such meeting should not consider itself as thereby released from responsibility towards such a person, but should honestly endeavor to discharge its duty towards him, so that if possible he may be saved from abandoning the principles he has professed; and that the meeting may be clear. Before the acceptance of a resignation concurrence of the meeting of the other sex should be obtained. —1893, 1910.

MEETING HOUSES AND OTHER PROPERTY.

It is recommended to Quarterly, Monthly and Preparative Meetings, frequently to inspect the titles of meeting houses, burial grounds, and other estates which have been vested in trustees, and by them held for the use and benefit of the Society at large, or of any of those meetings, so that if it should appear needful

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by the death of any such trustees or otherwise, due and seasonable care may be taken to appoint some others to the trust; whereby future difficulties and the risk of being deprived of such estates may be avoided.

And it is further recommended, that Quarterly, Monthly and Preparative Meetings, respectively, as the case may require, keep exact records of all such trusts and conveyances; also, that a clear and regular account be kept by each respective meeting, of the place where, and the persons with whom the papers, minutes and records belonging to our religious Society, are from time to time deposited; wherein due care should be taken to lodge them with suitable Friends.—1796, 1893.

DONATIONS, BEQUESTS, ETC.

Executors and trustees concerned in wills and settlements, are enjoined to a faithful and punctual discharge of their respective trusts, according to the intent of the donors and testators; and both they and the meetings concerned in any charitable gifts, legacies or bequests, are to take special care that these be not perverted or appropriated to any other uses than such as the donors or testators have directed and

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enjoined by legal settlement, will, or testament. —1715, 1796, 1893.

It is recommended that all trust accounts and trust investments be subjected to yearly audit and inspection, either by the Trustees charged with their care, or by Committees named by the meetings responsible for the appointment of such Trustees, and that written reports of these audits be regularly submitted to the meeting directly interested; also in the investment of trust funds, that care be exercised clearly to indicate the ownership of each investment.—1910.

BIRTHS, BURIALS AND RECORDS OF MEMBERSHIP.

THOSE who attend funerals are advised to conduct themselves with gravity and not to indulge in unnecessary conversation; remembering that such seasons, especially, ought never to be perverted into occasions for merely social intercourse.—1719, 1893.

It is recommended that one or more suitable Friends of each particular meeting be appointed by Monthly Meetings to attend at funerals, to see that good order is observed; and that the corpse be removed about an hour after the time set for meeting at the house.—1729.

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It is the sense of this meeting, that meetings should not be appointed on account of the interment in our burial grounds, of persons who are not in membership with us, unless such funerals are conducted according to our order, and with the consent of the overseers or a committee appointed for the oversight of burials.

In order that meetings may not be held at the interment of our deceased members, in a customary or formal way, it is advised, that the proposal for holding any such meeting be previously submitted to the consideration of the elders and overseers, or other judicious Friends, either of the meeting in the compass of which the deceased resided, or of that in which the interment is to take place, that the counsel or mind of Truth may be waited for and followed.—1792, 1910.

To prevent the introduction of improper interments among us, it is recommended that two or more Friends be appointed by Preparative or Monthly Meetings, to the care of their respective burial grounds, as the case may require, and that no person who is not in membership be buried therein, without a permit in writing signed by one or two of those Friends; who should also take care that our burial grounds be properly enclosed, and kept in decent order. —1792.

It is further recommended, that at all interments time be allowed for a solemn pause, both before and after the corpse is put into the ground.

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The location of graves may be marked by placing simple unornamented stones, rising not more than six inches above the general level of the ground, and giving the name of the deceased and the age or dates of birth and death.—1893, 1910.

Our members are tenderly advised and cautioned against conforming to the vain ways and customs of the world in relation to the expensive coffin, habiliments and floral decorations bestowed upon the perishable body on the account of its burial, and against the custom of wearing or giving mourning habits. It is desired that we conform to true simplicity, and that all practices calculated to drown solemn thoughts of death and the grave may be withstood by all our members.—1757, 1806, 1877, 1884, 1910.

As great inconvenience may arise from the want of due attention to keeping a regular record of births and deaths, it is earnestly enjoined on each Monthly Meeting, that they appoint a careful Friend as Recorder, whose duty it shall be, in a book provided for the purpose, at the Yearly Meeting's expense, to keep a record of all births and deaths of its members, and of all changes in the membership of the meeting, whether by birth, death or other cause; and in order to engage the attention of Monthly Meetings more closely to this subject, it is further enjoined that an explicit answer be annually given by Monthly to Quarterly Meetings, and

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through them to the Yearly Meeting, to the query on that subject.—1757, 1806, 1884, 1910. (See page 142.)

It is also directed that the Recorder make annually to the Monthly Meeting next preceding that in which all the Queries are answered, a detailed report showing the numerical changes in membership resulting from births, deaths, incoming and outgoing certificates, application for membership, resignation and disownment.—1910.

The parents, or those next interested, shall furnish the proper Recorder of births and deaths with the needful information respecting the birth of each child, within three months. It shall be the duty of the overseers of each Monthly Meeting to keep a complete list of members, which they shall annually revise and correct, and before preparing the answers to the annual queries, they shall see that the Recorder has the record of births and deaths complete. When necessary, Monthly Meetings are encouraged to appoint Committees of men and women Friends to aid the Recorder.—1884, 1910.

The Representative Meeting is instructed to issue an edition of books for recording births and deaths in proper tabular form, with printed headings, sufficient to supply all the Monthly Meetings.—1884.

Clerks of Monthly Meetings are directed to furnish Recorders at the close of each year with all information contained on the minutes, that

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will assist them in keeping the record complete. —1885.

It has been cause of concern to observe that some of our members have procured places of interment which are not under the control of Friends, and where customs are sanctioned, which are at variance with our well-known testimonies. We apprehend this is opening a door to weakness, and preparing the way for departures from those salutary restraints, which in the wisdom of Truth have been placed around our members, and which have so evidently tended to preserve them in a conformity to our religious principles and practices. We would therefore tenderly entreat Friends to avoid as far as practicable the entangling effects consequent upon such a course.—1854.

PARENTS AND CHILDREN.

In much love to the rising generation, we exhort them to avoid the many vanities and ensnaring corruptions to which they are exposed. Bear in mind, dear young people, that the "Fear of the Lord is the beginning of wisdom," and that "a good understanding have all they that do his commandments." Take the advice of godly parents, guardians and friends;

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ever remembering that, next to our Creator, children ought to obey their parents; that disobedience to them is a breach of the moral law, and was always offensive in the Divine sight. Submit to their reasonable requirings with cheerfulness, though these may sometimes thwart your own inclinations; and answer them not frowardly or crossly. They watched over you and took care of you, when you were utterly unable to help or care for yourselves. Why then should any of you grieve and wound their still anxious minds, by a conduct which, because of its tendency to obstruct your welfare and happiness, you know they cannot approve?

We beseech you to attend to the Heavenly Monitor in your own breasts, and dutifully yield to the tender advice of your friends. Shrink not from the cross of Christ, but, through a subjection of your wills to the Divine will, walk answerably to the purity of our profession, and the simplicity and spirituality of our worship: so may you be instructive examples to serious inquirers after Truth; and not of those who, under a profession thereof, are preferring their own crooked ways, and turning others from the footsteps of the followers of Christ.

It is advised, that where the pious exercise of parental care and authority is disregarded, and any of the youth in membership with us appear determined to run into and copy after the vain and extravagant fashions of the world, in their dress and address, exposing themselves to the

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corrupting influence of evil company and excesses, whereby designing persons may entangle their affections, and draw them into unsuitable and unhappy connections, in marriage or otherwise, that such be timely and tenderly treated with, and shown the dangerous tendency of their conduct, and the sad results that must be expected from a persistence in such a course.—1792, 1910.

Friends are advised to bring up their children to habits of industry, placing them with exemplary members of the Society, for instruction in such occupations as are consistent with our religious principles and testimonies, that as far as possible they may be preserved from corrupting influences.

Parents should watch over their offspring with a deep concern for their growth in the spiritual life; guarding and restraining them with loving care from an indulgence in those things that tend to foster a spirit of pride and self-indulgence, instead of the humility and simplicity becoming the followers of Christ.

We long to see more of a living travail among us, the parents gathering the children around them at home, and watching over, instructing, and tenderly caring for their religious welfare there; and we believe that a blessing from on high would rest on such Christian labor, as respects both parents and children.—1864, 1910.

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SCHOOLS.

THE education of our youth in piety and virtue, and giving them useful learning under the tuition of prudent, religious persons, having for a great number of years engaged the serious attention of this meeting, advices thereon have been from time to time issued to the several subordinate meetings. It is renewedly desired that Quarterly, Monthly and Preparative Meetings may be incited to proper exertions for the institution and support of schools, and to procure such tutors of our own religious persuasion, as are not only capable of instructing our children in useful learning, to fit them for the affairs of this life, but to train them in the knowledge of their duty to God, and one towards another.

We desire that a vigilant care be exercised in all our schools, to instruct the children in the principles of the Christian religion, and the peculiar testimonies of our religious Society. The daily reading of the Holy Scriptures, and the regular attendance of the scholars at mid-week meetings, where it is practicable, should be enjoined.

If Friends generally were brought to consider a guarded education, not merely as a matter of temporal convenience and accommodation, but

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as it really is, a religious concern, of primary obligation, and one which deeply affects the spiritual welfare of their beloved offspring, they would be prepared to prosecute it with lively zeal, and to make such pecuniary and other sacrifices to procure it, that none of the children of Friends would be without the invaluable blessing of a competent and religious education. Monthly Meetings are therefore recommended to appoint committees to have this subject under their special care; to make particular inquiry into the situation of all their members as regards education, and endeavor, as way may open, earnestly to impress on their minds a due sense of the value of a guarded, religious education.

And it is desired that Friends in the respective meetings may cherish a liberal disposition, in contributing towards the assistance of such of their brethren, as have families of growing children, and are laboring under many discouragements and disadvantages arising from the want of means to give them that kind of education which this meeting is concerned to promote among its members.

As essentially connected with, and highly conducive to the fulfilment of the foregoing salutary recommendations, it is very important that Friends bear in mind, that the business of proper and just education must be begun at home, and that the discipline and docility, which will enable children to profit by the instruction of

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their teachers, and which often determine the course of their future life, should be inculcated there.—1831, 1834, 1893.

MARRIAGES.

When the Head of the Church led our forefathers into an organization for their mutual help and religious fellowship, He gave them to see that unity in religious belief is essential to the full enjoyment of the blessings of a married life, and to that unrestrained confidence and sympathy between parents and children which are so important to their growth and settlement in the Truth.

They also felt that this religious sympathy in family life is highly important to the body itself, designed as it is to uphold not only doctrines more spiritual than those generally accepted in the religious world, but also that life of faithful obedience which those doctrines require; for in this life of obedience alone can a belief of the doctrines themselves be retained,

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or their further unfoldings be received.—1881, 1903.

He who is ready to supply all our needs and enable us to fulfil His purposes, whose watchful eye is ever upon His Church and people, looks with tender regard upon all that relates to the marriage union. He turns the hearts of parents to their children to watch over their associations from early life. Those who will listen to His voice He warns against forming unsuitable intimacies. He gives the encouraging feeling of His approval where the affections are being drawn as He would have them to be, and withholds it where His gracious designs would be frustrated by the connection; and where He sees meet, He prepares hearts to be joined in religious fellowship before they enter upon a union in marriage.—1881.

It is advised that all young and unmarried people in membership with us, before making any procedure in order to marriage, do seriously and humbly wait upon the Lord for His counsel and direction in this important concern; and when favored with satisfactory clearness therein, they should early acquaint their parents or guardians with their intentions, and wait for their consent; thus preservation from the dangerous bias of forward, brittle and uncertain affections would be experienced, to the real benefit of the parties and the comfort of their friends.

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The disregard of our rules in going from us in the important engagement of marriage is often for want of care on the part of parents and those having charge of educating the youth, early to instruct them in the principles of Truth professed by us, and to impress upon their minds the duty of religiously observing them. We tenderly advise Friends to increase their care over the youth in this respect, to restrain them as much as possible from such company as is likely to entangle their affections in an improper manner, and to impress upon their minds by precept and by upright lives that our principles are consistent with the nature of true religion, and their observance most helpful to a growth in the Truth.—1682, 1761, 1903.

In the exercise of parental care to guard children from unsuitable connections in marriage, let it be borne in mind that to be joined to persons of religious inclinations, suitable dispositions and industrious habits will contribute more to the happiness of married life, than alliances formed with a view to worldly advantage.—1723, 1903.

Marriage being an ordinance of God, He alone can rightly join man and woman therein. Neither priest nor minister of religion is requisite to its accomplishment; nor do we find in the Scriptures that the priest had any part in the marriage further than as a witness among others who were present. We cannot therefore coun-

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tenance the exercise of a function which we believe to be no part of the office of a Gospel minister.—1881, 1903.

It is advised that no misdemeanor be treasured up against a person until the time of presenting marriage, and then brought forward, though perhaps long before known to the objector.—1712, 1903.

Where parents or guardians have approved the addresses of a man (a member of our religious Society) to any of their children or those under their care, they should not retract the same without giving such reasons as shall be satisfactory to the Monthly Meeting to which they belong.—1719, 1903.

In accordance with the ancient and commendable practice amongst Friends, care should be taken that those who make or admit of proposals of marriage with each other, do not dwell in the same house from the time they began to be so interested until the marriage is accomplished.—1714, 1903.

No Monthly Meeting shall permit any proposal of marriage to be made in it, if either of the parties thereto has lost a former husband or wife within a period of one year.—1749, 1903.

It is directed that marriages be accomplished in public meetings for worship, held (except in extraordinary cases) in Friends' meeting-houses, and not on the First-day of the week, nor at the time of a Monthly Meeting.

On these occasions Friends should be careful

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to set a becoming example of moderation in accordance with the simplicity and self-denial which our holy religion enjoins. Let all marriages be accomplished with the gravity and solemnity befitting the importance of the event; and let every propriety becoming a people fearing God be observed at the entertainments given in connection with them.—1716, 1903.

Preliminary to the accomplishment of marriage it is directed that the intentions of the parties shall be laid before the women's and men's Monthly Meetings to which the woman belongs, by stating either verbally by their personal appearance in each meeting, or by a written communication that (using words to this effect): "With Divine permission and the approbation of Friends, we intend marriage with each other."

Whereupon two Friends should be appointed in the women's meeting to inquire whether there is any obstruction to the woman's proceeding in marriage. If the man belongs to the same Monthly Meeting two men should be appointed in the men's meeting to make the same inquiry concerning him. If he is a member of another Monthly Meeting a certificate of his clearness from any obstruction should be produced from his Monthly Meeting either then or at the next Monthly Meeting.

The Monthly Meeting should be informed of the consent of parents and guardians either verbally or by writing. Should their consent be

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withheld without sufficient apparent cause, Monthly Meetings may permit marriages to take place between members after taking care that there is no valid obstruction. At the next Monthly Meeting if careful inquiry has been made and no reasonable obstruction to the further proceeding of the parties appears, the meeting is to leave them at liberty to accomplish their marriage according to our rules, and appoint two Friends of each sex to attend and see that good order is observed.

The men of this committee should take care that the legal requirements have been complied with; that the marriage certificate is drawn in correct form and entered on the Monthly Meeting's records, and where either of the parties about to marry has children by a former marriage, that the rights of the children are legally secured.

Those bringing their proposals of marriage before a Monthly Meeting should, if possible, be present when the decision in the case is recorded.—1721, 1881, 1893, 1903.

In the ceremony of marriage, the parties rising to their feet and taking each other by the hand, should say: "In the presence of the Lord and of this assembly I take ..... to be my wife (or husband), promising with Divine assistance to be unto her (or him) a loving and faithful husband (or wife) until death shall separate us."—1903.

The form of certificate shall be as follows:

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CERTIFICATE.

Whereas, A. B., of ....., in the County of ....., in ....., son of C. B., of ..... and H., his wife; and D. E., daughter of F. E., of ....., and M., his wife, having declared their intentions of marriage with each other, before a Monthly Meeting of the religious Society of Friends, held at ....., according to the good order used among them (where the parties are under the care of parents or guardians, add), and having consent of parents or guardians concerned (as the case may be), their said proposal of marriage was allowed of by the said meeting. Now these are to certify whom it may concern, that for the full accomplishment of their said intentions, this ..... day of the ..... month, in the year of our Lord ....., they, the said A. B. and D. E. appeared in a public meeting of the said people, held at ..... aforesaid; and the said A. B., taking the said D. E. by the hand, did, on this solemn occasion, openly declare that he took her, the said D. E., to be his wife, promising, with Divine assistance, to be unto her a loving and faithful husband until death shall separate them; and then, in the same assembly, the said D. E. did in like manner declare that she took him, the said A. B., to be her husband, promising, with Divine assistance, to be unto him a loving and faithful wife until death shall separate them. And moreover, they, the said A. B. and D. E. (she, according to the custom

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of marriage, assuming the name of her husband), did, as a further confirmation thereof, then and there to these presents set their hands.

A. B.
D. B.

And we whose names are also hereunto subscribed, being present at the solemnization of the said marriage and subscription, have, as witnesses thereto, set our hands the day and year above written.

1721, 1881, 1893, 1903.

That the marriage of persons too near akin may, as much as possible, be prevented, it is directed that no marriage between first cousins be permitted among us. And that where any of our members thus related shall intermarry, their so doing shall be a relinquishment of their membership in the Society; and the Monthly Meetings of which they have been members shall make a minute to that effect, and inform them of the fact.

Such persons may, however, be restored to membership by making a satisfactory acknowledgment of their error to the Monthly Meeting, their sincerity being manifested by an upright life.

The term first cousins fully applies to all descendants in the second generation from one common grand-parent.—1721, 1807, 1903.

If any of our members join in marriage with such as are not in membership with us, or marry in any other way than in accordance with the regulations of our Discipline, they should be

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treated with in the spirit of Christian love and tenderness, in order to bring them into true unity and fellowship with Friends; but where, after patient waiting, this labor of love has failed in its object, the Monthly Meeting should make a minute to the effect that such are no longer members of our Society, and expressive of the desire that the individual may become prepared to unite in religious fellowship with Friends. The committee in the case shall be continued, or another committee be appointed to furnish the person with a copy of this minute.

When any of our members have married those not of our religious profession, and are brought to feel the value of association in a religious society which practically believes in immediate Divine guidance, both in individual life and in the affairs of the Church, and are in good degree convinced of the correctness of our doctrines and testimonies which faithful Friends uphold, such may then be retained in or restored to membership by offering a suitable statement to the Monthly Meeting, expressing their agreement with the principles of our Society, and their desire to be members of it.

When communications of this kind are offered, in consideration of the sacredness of the marriage covenant, and from a tender regard for the right feelings of the parties, such papers should not be required to express regret for the marriage connection when considered from a personal point of view.—1702, 1881, 1903.

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POOR.

It is advised, that the cases of all our members who are in indigent circumstances, be duly inspected, that advice and relief may be seasonably extended, and assistance afforded to them in such business as they are capable of; and in order to defray the expenses which their support and the education of their children will necessarily occasion, it is recommended to each Monthly Meeting of men and women Friends, to be open-hearted and liberal in subscriptions for raising and continuing funds for these purposes, and that the meetings of each sex should appoint a committee of suitable Friends to have the particular care of the poor, whose business it will be to visit, inspect their wants, and relieve them. In the exercise of this benevolent care, it is desired that we may always guard against exposing the names or situations of our fellow-members.—1721, 1796, 1910.

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MEMORIALS.

QUARTERLY and Monthly Meetings are directed to furnish this meeting annually, with an account of the decease of such of their members, in the station of minister or elder, as may have taken place within the year. If any Monthly Meeting, after serious consideration, should believe it right to prepare a memorial concerning any deceased member thereof, it is to go to the respective Quarterly Meeting, where, being duly weighed and agreed to, it is then to be forwarded to the Representative Meeting for inspection and approbation, previous to its being laid before the Yearly Meeting.—1755, 1786.

BOOKS.

IT is directed that if any of our members shall print or publish any writing which tends to excite disunity and discord among us, or any writing which the Representative Meeting shall judge derogatory to our Christian principles and profession; such person shall be complained of to the Preparative, and thence to the Monthly

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Meeting to which he belongs; and if he is not convinced of the impropriety of his conduct, so as to condemn the same to the satisfaction of the meeting, he is to be testified against, as opposed to the peace and good order of the Society.—1771, 1910.

It is further directed that if any member of our religious Society shall be engaged in printing, selling, or distributing books or papers, which tend to the denial or laying waste of a belief in the divinity, mediation and atonement of our Lord and Saviour Jesus Christ, the immediate influence of the Holy Spirit, or the authenticity and Divine inspiration of the Holy Scriptures, he is to be dealt with as for any other breach of our Discipline.—1834, 1910.

This meeting doth earnestly exhort all parents, heads of families, and guardians of minors, to prevent, as much as possible, their children, and others under their care and tuition, from having or reading books and papers prejudicial to the Christian religion or tending to create the least doubt concerning the authenticity and Divine inspiration of the Holy Scriptures, or of those saving truths declared in them, lest their faith be unsettled thereby. It is earnestly recommended to all members of our religious Society, that they discourage the reading of plays, romances, novels, or other pernicious books; and printers and booksellers in profession with us, are cautioned against printing, selling or lending such books, as it is a practice incon-

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sistent with the purity of the Christian religion. And Friends are desired to be careful in the choice of all books which their children and families read, seeing there are many under the specious titles of promoting religion and morality, which contain sentiments repugnant to the Truth in Christ Jesus.—1764, 1910.

In a day when pernicious publications and vain and corrupting amusements are multiplying, and presenting strong attractions to young and old, we believe the rightly disciplined and exercised parent, will feel the need of restraining the children from access to them; and while he directs their attention to the convicting grace of Christ Jesus in the heart, by which they would see the sinfulness of sin, and be led out of it, he would also encourage them in the frequent perusal of the Holy Scriptures, and the approved writings of faithful men who have been lights in the world.—1851.

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CONDUCT AND CONVERSATION.

WHATEVER exercises we may meet with on account of a faithful testimony to the Truth, in all godliness of life and conduct, and to the end that we may not faint in our minds, let us consider the Captain of our salvation, who endured the contradiction of sinners, bearing his cross and despising the shame, and is now set down on the right hand of God, where He continually maketh intercession for us, that following Him and under His banner, fighting the good fight of faith, we may finally obtain the crown of righteousness which fadeth not away.—1694.

It is directed that if there should be any in membership with us who are guilty of drunkenness, lying, swearing, cursing or any other scandalous practice, such as men and women unlawfully or in an unseemly manner keeping company with each other, and where any are guilty of any gross or notorious crime, or such other disorderly or indecent practices as shall occasion public scandal, they should, if practicable, be dealt with without delay by the overseers or other concerned Friends. If they are brought to a sense of their fault, such offenders ought, without improper delay, to remove the scandal, and, as much as in them lies, clear our holy pro-

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fession therefrom, by acknowledging the offence and condemning the same in writing under their hand, to the satisfaction of the Monthly Meeting whereto they belong. And where any such offender does not so acknowledge and condemn the fault, or has gone off to parts so remote or unknown as to render it very difficult or impracticable for the overseers to treat with him, the case should be early represented to the Monthly Meeting, that diligent care and exertion may be used to manifest our entire disapprobation of all such disgraceful conduct, and whenever it shall appear seasonable, that a testimony be issued to clear our religious Society from the reproach thereof.—1719, 1834, 1910.

If any one belonging to our Society shall blaspheme or speak profanely of Almighty God, Christ Jesus, or the Holy Spirit, or shall deny the divinity, mediation or atonement of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity and Divine inspiration of the Holy Scriptures, as it is manifest that he is not one in faith with us, the Monthly Meeting where the party belongs should extend due care for the convincement of his understanding and right restoration, but if this be without effect, it should issue a testimony against him.—1806, 1834.

Frequent waiting upon the Lord in stillness for the renewal of strength, keeps the mind at home in its proper place and duty, and out of all unprofitable association and converse,

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whether amongst those of our own or other professions. Much hurt may accrue to the religious mind by an undue interest in temporal matters, for there is a leaven in this, which, being suffered to prevail, indisposes and benumbs the soul, and prevents its frequent ascendings in living aspiration towards the Fountain of eternal life.—1796.

BAPTISM AND THE SUPPER.

SINCE all things typified by the rites and ceremonies of the Jewish law were fulfilled in Christ, we hold that none of these should now be observed by Christians.

The true Christian baptism is not that of water, but the spiritual baptism mentioned by John the Baptist: "I indeed baptise you with water unto repentance: but He that cometh after me is mightier than I: He shall baptise you with the Holy Spirit." This baptism is also specified by Paul in these words: "For by one Spirit are we all baptised into one body." As there is one Lord and one faith, so there is one baptism. This is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ."

Likewise the true Christian communion is not

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the partaking of material substances, as bread and wine, but the spiritual partaking of Christ, signified by Him in these words: "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me and I live by the Father: so he that eateth me, even he shall live by me." This communion with Christ is described by Him in the Revelation when he says: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and sup with him and he with me."

We therefore believe it to be our duty to uphold a purely spiritual religion, free from all rites and ceremonies, and we desire our members faithfully to maintain this ancient testimony.

When any in membership with us receive the rite of water baptism or partake of the supper of bread and wine, as this may have been done upon conscientious grounds, they should be tenderly labored with, in the hope of bringing them into unity with the principles of Friends. If, however, such labor is unavailing, since they have thus joined themselves to the distinctive ritual of other denominations, their cases may be treated as if they had formally joined such a denomination.—1910. (See page 20.)

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PLAINNESS.

It is advised that all Friends, both old and young, keep out of the world's corrupt language, manners, vain and needless things and fashions, in apparel, buildings, and furniture of houses; that they avoid excess in the use of lawful things, which, however innocent in themselves, may thereby become hurtful; and all such kinds of stuffs, colors and dress, as are calculated more to please a vain and wanton mind, than for real usefulness; and we tenderly warn our members against being accessory to these evils; for we ought to take up our daily cross, minding the grace of God which brings salvation, and teaches to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, that we may adorn the gospel of our Lord Jesus Christ in all things; so may we feel his blessing, and be instrumental in his hand for the good of others.—1682, 1694, 1695, 1711, 1910.

We tenderly exhort all seriously to consider the plainness and simplicity which the gospel enjoins, and to manifest an adherence to this testimony, in their speech, apparel, furniture, business, salutations and conversation; into which our forefathers were led by the Spirit of

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Christ, in conformity with whose precepts and example they patiently suffered long imprisonments and great persecutions; being convinced that it was their duty thus to bear a testimony against the vain, corrupt spirit of the world.—1746.

The Spirit of Truth, which led the early Friends to lay aside everything unbecoming the followers of Christ, still leads in the same path all who submit to his guidance; we therefore earnestly entreat all Friends to watch over themselves in this respect. We also tenderly advise Friends seriously to bear in mind, that they should be exemplary to others under their care; that they exercise plainness of speech, without respect of persons, in all their converse among men, not weakening their testimony by a cowardly compliance, and varying their language according to their company.—1743, 1910.

DAYS AND TIMES.

It is advised that Friends be exemplary in keeping to our ancient testimony against the superstitious observance of days; and to the simplicity of Truth in calling the days and months by Scripture names, and not by those of the heathen.—1691, 1697.

Some reasons for not observing fasts and

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feast-days and times, and other human injunctions and institutions relative to the worship of God are these:

Ever since we were a people we have had a testimony against formal worship; being convinced by the precepts of our Lord Jesus Christ, the testimonies of his apostles, and our own experience, that the worship and prayers which God accepts are such only as are produced by the influence and assistance of his Holy Spirit. We cannot, therefore, consistently unite with any in the observance of public feasts, and what they term holy days, or such injunctions and forms as are devised in man's will for Divine worship. The dispensation to which outward observances were peculiar, having long since given place to the spiritual dispensation of the gospel, we believe the fast to which we are now called is not the bowing of the head for a day, but a universal and continual fasting and refraining from everything which has a tendency to defile the soul, and unfit it for becoming the temple of the Holy Ghost, according to the injunctions of Christ to his primitive disciples, "If any man will come after me, let him deny himself and take up his cross daily and follow Me." Luke ix: 23. "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi: 36. That the primitive believers saw an end to these shadows of good things, by

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coming to Him in whom all figures and shadows end, is evident by the words of the Apostle Paul: "For Christ," said he, "is the end of the law for righteousness to every one that believeth." Rom. x: 4. "But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises." Heb. viii: 6. And the same apostle thus expostulated with some, who it appears had fallen from the true faith in these respects: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. iv: 9-11.—1759.

As we do not find any ground in Scripture for it, so we cannot hold either that the Jewish Sabbath continues, having been abolished by Christ, or that the sanctity and obligations of the Jewish Sabbath were transferred to the First day of the week, as a substitute for it under the Christian dispensation. Neither do we admit that one day is to be observed as being more holy than another; but believe that a holy-life should characterize our conduct on all days alike. Nevertheless, in common with other Christian professors, acknowledging that rest from labor in order to attend to our higher needs is desirable for all men, we believe it to be our

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duty to forbear working or engaging in our worldly affairs on the First day of the week. Christian service and works of charity or Christian benevolence, such as visiting or administering to the sick and afflicted, being in harmony with the spirit and principle of our Saviour's declarations to the Jews, "The Sabbath was made for man, not man for the Sabbath;" "wherefore it is lawful to do good on the Sabbath-day," may rightly occupy a portion of our day of rest; or occasions of unavoidable necessity may sometimes interfere with, or cause a deviation from the strict adherence to the uses and services to which this day is specially appropriated; yet it is our continued concern affectionately to recommend to all our members that, abstaining from bodily labor on that day, they observe and regard it as a day which by the generality of Christians is peculiarly set apart for religious retirement and the performance of public worship to Almighty God.—1834, 1893.

Being well assured that the edifying practice of frequently collecting our children and families, in order for religious retirement, would be promotive of essential benefit, Friends are exhorted to seek after a right qualification, by which they may be enabled to practice it, especially in the afternoon of the First day of the week, in such places where meetings for public worship are not held at that time; the due discharge of which duty, and seriously reading the Holy Scriptures and other religious books,

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with a steady, watchful care over our young people, to discourage their visiting on that day, and mixing with unprofitable company would, under the Divine Blessing, be a means of their preservation out of many ensnaring temptations to which they are liable.—1834.

INTOXICATING LIQUORS.

It is advised, that Friends carefully avoid all vain and idle company, sipping and tippling of drams and strong drink; for though such who are in that evil practice may not suddenly become drunken to the greatest degree, yet they often thereby become like ground fitted for the seeds of the greatest transgressions; and some who have had the good example of virtuous parents, have, from small beginnings, arrived at a shameful excess, to their ruin, the great injury of their wives and families, and the scandal of the religious profession they have made.—1706, 1737.

In view of the enormous evils that flow from intemperance; that the tendency of moderate use is to lead to a stronger and more overpowering craving for alcoholic stimulants; and that the force of our testimony against these evils is weakened by any indulgence in such drinks; we

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desire to encourage our members to abstain from all that can intoxicate.—1883.

We desire to caution not only the young, but those of riper age, to avoid the unnecessary attendance at taverns, and membership in or frequenting of clubs where intoxicating liquors are sold or served, or where gambling and harmful diversions may be indulged in, and that they maintain a watchful, religious guard respecting other places of public resort; that they be not exposed to noisy company, and unprofitable conversation; or betrayed into the use of intoxicating liquors, by which so many have been corrupted, both in principle and practice. And if any are in danger on these accounts, it is desired that they may be timely and tenderly treated with in order to convince them of their perilous situation.

It is desired that Friends may endeavor, as far as their influence extends in the community, to discourage granting licenses for the sale of any intoxicating liquors.

If any in membership with us should manufacture, trade in, or sell intoxicating liquors, except it be for medicinal, chemical or mechanical purposes, Monthly Meetings should treat with them as with other offenders, and if they are not prevailed with to desist from the practice, the meeting should testify our disunity with them.—1834.

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unto you, swear not at all; neither by heaven for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communications be yea, yea, nay, nay; for whatsoever is more than these cometh of evil." Matt. v: 33 to 37. "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation." James v: 12.

From the year 1718 to 1771 divers minutes of this meeting appear, declaring that oaths administered by clerks or others, under the notice and connivance of Friends, either in court or elsewhere, are a violation of our ancient testimony. And it is earnestly recommended that where any under our name are parties to the administration of oaths, Monthly Meetings be careful to proceed in dealing with them, and if they do not decline the practice, after affectionate labor has been bestowed, and give suitable satisfaction to the meeting to which they belong, to testify against them, agreeably to the rules of our Discipline.—1806.

Friends in all places are exhorted, carefully to avoid electing or promoting their brethren to such stations in civil government as may subject them to the temptation of violating this testimony; and where any members show an inclina-

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tion or desire to solicit or accept such offices, timely care should be taken to caution them against it.—1762.

In the execution of instruments of writing requiring witnesses, it is recommended that Friends endeavor to procure such persons for this purpose as will attest the same by affirmation.—1762, 1806.

WAR.

FRIENDS are exhorted faithfully to adhere to our ancient testimony against all war, and in no way to unite with any in warlike measures, either offensive or defensive; that by the inoffensiveness of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, towards its desired completion; when, according to ancient prophecy, "Nation shall not lift up sword against nation, neither shall they learn war any more."

A firm belief in, and testimony to the peaceable nature and spirit of the religion of Christ have ever been distinguishing characteristics of our Society. We are convinced that war, under any and every circumstance, is opposed to the benign

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precepts and the plain commands of Christ; and strong are our desires that none of our members may be betrayed, either by plausible reasoning or by a military spirit, into any compromise of this important testimony. The prophecies of holy men of old give assurance that the day will come, when nations shall not learn war any more; and we would impress upon all, that as we yield ourselves to the government of the Prince of Peace, and scrupulously guard against sanctioning, in any way, the spirit and practices of war, we thus avoid wounding our own peace and grieving the Holy Spirit, and aid in the fulfilment of those heart-cheering predictions, while a contrary course, however it may be palliated or glossed over, is obstructing the triumph of peace on earth and good-will to men.—1865.

That our Christian testimony to the principles of peace may be consistently maintained, Friends should scrupulously avoid selling, hiring or renting their property for military purposes, as well as all transactions in the line of their business occupations, which directly contribute to furnishing military supplies. They should not share in the spoils of war by purchasing or selling prize goods, nor ship goods in armed vessels. They should refrain from paying taxes for the express purpose of war, from hiring substitutes, or paying money in lieu of personal military service, and from taking part in public meetings intended to promote the prosecution of war, or writing or speaking in advocacy of it. Where

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deviations in any of these respects occur, tender dealing and advice should be extended to the individuals in order to their convincement, and if this proves ineffectual, Monthly Meetings should proceed to testify against them.—1780, 1910.

TRADE.

As it is evident that the manifestations and restraints of the Spirit of Truth when duly prized and regarded, lead out of a bondage to the spirit of this world, and preserve from many fettering and disqualifying entanglements; and contrariwise, that an inordinate love and pursuit of worldly riches, often betrays those who are captivated by them, into many difficulties and dangers, to the great obstruction of the work of Truth in the heart; we affectionately desire that the counsel and gracious promise of our blessed Redeemer to his followers, may be remembered and duly regarded by us: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—1695 to 1746.

This meeting being earnestly concerned that the service of our religious Society may not be obstructed, or its reputation dishonored, by any

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imprudence of its members in their worldly engagements, recommends to all that they be careful not to launch out in trade beyond their abilities, and at the risk of others; but that they bound their engagements by their means; and when they enter into contracts, or give their words, that they endeavor on all occasions strictly to fulfil them, and that they be especially careful in regard to entering into joint security with or endorsing the obligations of others, under the specious plea of rendering acts of kindness.

We particularly exhort that none engage in such concerns as depend on the often deceptive probabilities of speculative or hazardous enterprises; but rather content themselves with such a plain and moderate way of living, as is consistent with the self-denying principle we make profession of; whereby many disappointments and grievous perplexities may be avoided. It is advised that where any among us err, or are in danger of erring in these respects, they be faithfully and timely admonished.—1724 to 1746, 1806, 1910.

We affectionately desire that Friends may humbly wait for Divine counsel in all their engagements, and duly attend to the secret intimations and restrictions of the Spirit of Truth in their business and trading, not suffering their minds to be carried away by an inordinate desire of worldly riches; but remembering the observation of the apostle in his day, and so often sorrow-

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fully verified in ours, that "They that will be rich, fall into temptation and a snare," and erring from the faith, "Pierce themselves through with many sorrows." When any become possessed of ample means, they should remember that they are only stewards who must render an account for the right use of the things committed to their care. Even when riches to any extraordinary degree have been amassed by the successful industry of parents, how often have they proved harmful to their children, carrying them beyond the limitations of Truth, into liberties repugnant to our religious testimonies, and sometimes into enterprises which have terminated in irreparable damage to their temporal affairs, if not an entire forgetfulness of the great work of the soul's salvation.—1806, 1910.

We commend to our members a prayerful deliberation in the choice of their occupations. When this choice is about to be made, it calls for the serious consideration of both the young people and their parents or guardians, particularly before deciding to come from the country into a populous city where temptations abound. The exposure to evil company and the danger of forming corrupt habits, to which young men may be subjected at boarding-houses which are lacking in the wholesome influence of good companionship and home atmosphere, is especially to be avoided. The preservation of their principles and morals should be of greater

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moment to our young Friends than all the advantages of trade, and to be preferred to any sacrifice attending the choice of a smaller business, where liability to evil is not so great. Where there is an honest desire to seek first the kingdom of God and the righteousness thereof, with a single eye to the Lord for direction, we believe He will point out the proper place, and the mode for his children to "provide things honest in the sight of all men," and to serve Him according to his blessed will, in doing which they will partake of true peace and the right enjoyment of the things of this life.—1853, 1910.

It is recommended that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate, that they may, at any time, easily know whether they live within the bounds of their circumstances or not; and, in case of death, that these accounts may not be perplexing to survivors. And whenever any find that they have no more property left than is sufficient to discharge their just debts, it is advised that they immediately consult the overseers or other Friends, and if it seems advisable, they should make their circumstances known to their creditors, carefully avoiding the payment of one in preference to another, that so none may be injured, nor any reproach be incurred by mismanagement.—1782, 1910.

When any member of our religious Society becomes unable to discharge his debts, the overseers should take an early opportunity to ascer-

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tain the circumstances of the case, and if in their judgment it should claim the attention of the meeting, they are to report the case to the Preparative or Monthly Meeting. Should it appear that the failure has been caused by a want of reasonable care, or a proper attention to the advices of this meeting; or that the circumstances of the case are such as to bring reproach on our religious profession, the Monthly Meeting should issue a testimony of disownment of the individual, unless he can be brought to condemn the same to the satisfaction of the meeting.—1816, 1893, 1910.

It is the judgment of this meeting that if persons so failing in their circumstances, should at any time afterwards be favored with full ability to pay off their deficiencies, justice will require it of them, notwithstanding a compromise with and legal discharge from their creditors, may have been obtained. This is, however, not meant to furnish any creditor with a pretext for advancing such claims, while persons so deficient are honestly laboring to retrieve their circumstances; nor until it shall clearly appear to their respective Monthly Meetings, or to a committee thereof, that a sufficient ability is arrived at; when, if they are requested to comply, and persist in refusing, the said meetings should proceed to disown them.—1710, 1719, 1806.

It is the judgment of this meeting, that neither Monthly nor other meetings should

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receive subscriptions, donations or bequests, from persons who have failed, until they have paid off their deficiencies, or are voluntarily acquitted thereof by their creditors.—1782, 1910.

If any member is complained of to the overseers for withholding a just debt, he should be tenderly urged to payment; and if this is unavailing, be dealt with as in other cases of disorderly conduct.—1710, 1719, 1806, 1910.

It is also the judgment of this meeting that when any of our members are about to assign their property, their creditors should be consulted, if practicable, and have the liberty of appointing assignees to take charge of the effects; which should be assigned without any reservation or other condition, than a distribution of the effects among the creditors, in proportion to their respective dues.—1816, 1910.

It is the earnest concern of this meeting that in all our dealings and transactions among men, strict justice may be observed, and that no motives of pecuniary interest may induce any of our members to impose upon others. And where there is any deviation from strict justice in any of our members, that they be dealt with, as for any other breach of our Discipline.—1778, 1834, 1910.

We would tenderly caution our members, in choosing an occupation or business, to consider carefully whether it is such as they feel to be consistent with our religious profession; and to avoid engaging in anything on which they

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cannot with filial trust ask for the Divine blessing. When any are about to engage themselves as employees, we would advise that they endeavor to make such arrangements as will leave them at liberty to attend our mid-week meetings for Divine worship, even though it may be at some pecuniary sacrifice. We would also impress upon those who are employers, the duty of treating their employees with the liberality, fairness and justice which they would feel to be their due if their relative positions were reversed. We should cherish the sense of responsibility for our influence on those in our employ and should feel a Christian interest in both their temporal and spiritual welfare.—1910.

WILLS.

KNOWING how quickly many are removed by death, it is weightily recommended that Friends who have estates to dispose of, make their wills in time of health and strength of judgment, and therein direct their substance as in justice and wisdom may be to their satisfaction and peace; laying aside all resentment, though occasion may have been given, lest it should go with them to the grave; remembering we all stand in need of mercy and forgiveness. Making such wills in

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due time can shorten no one's days, but the omission or delay thereof to a time of sickness, when the mind should not be diverted from a solemn consideration of the approaching awful period of life, has often proved very injurious to many, and has been the occasion of creating animosities in families, which the seasonable performance of this necessary duty might have effectually prevented.—1691, 1703.

Friends are earnestly recommended to employ persons skilful in the law, and of good repute, to make their wills, as great inconvenience and loss, and sometimes the ruin of families has occurred through the unskilfulness of some, who have taken upon them to write wills, being unqualified to act in a matter of such importance.—1782, 1801.

And all Friends who may become executors or administrators, are advised to make a full, clear and perfect inventory of the estate and effects of the deceased, early after the interment, as many difficulties and disputes have arisen, and sometimes injustice been done for want of it, or by deferring it too long.—1801.

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SECRET SOCIETIES.

It is the judgment of this meeting that our members ought not to join Masonic lodges or other secret organizations.

While some of these societies are less objectionable than others, yet wherever the obligation to secrecy is attached to them, they should be shunned by our members. If serious, reputable citizens join the less objectionable of these societies, their example tends to encourage others to become members of those whose influence is still more pernicious.

Secret societies are capable of producing much evil, and are incapable of producing any good which might not be effected by safe and open means.

Believing that membership in them will be detrimental to their religious welfare, we earnestly exhort all our members to keep clear of the whole system, and if any of them have become entangled in this snare, overseers and other concerned Friends should endeavor to convince them that their course is repugnant to our religious principles and testimonies.—1893.

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GAMING AND DIVERSIONS.

When we consider that our days pass swiftly by, and that our time is a talent committed to our trust for the use of which we must all render an account before the judgment-seat of Christ, it behooves us to "live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," finding our delight in the law of the Lord and our pleasure in his service, and striving that "whether we eat or drink, or whatsoever we do, we do all to the glory of God."—1873, 1910.

We would therefore plead with all our members to consider carefully the uses of their time, and to discriminate wisely in the choice of their recreations, that nothing be done which tends to dissipate the spiritual life and to hinder their growth in higher things.

We counsel them to avoid the use of such pastimes as music, card-playing, and the other varying forms of social levity, believing that these practices weaken and disqualify the soul for the true service of Christ; and we advise parents and concerned Friends to exercise a watchful care and to use affectionate labor to

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discourage indulgence in such amusements.—1910.

We are concerned that all our members shall refrain from attendance at theatres, operas, dances, horse-races, and the like, and where any cause concern by such attendance, and do not yield to private labor and expostulation, their cases may be laid before their Monthly Meetings, and if further care prove unavailing, they may be testified against.

We believe that lotteries, wagering, all games for money or any species of gambling, whether in sport or business, are not only repugnant to Christian living but to public morality, and if any of our members be found engaging in them they should be treated with, and if they are not reclaimed by faithful and loving labor they should be testified against.—1910.

DEFAMATION AND DETRACTION.

Friends are exhorted to maintain a strict watch over themselves and each other, in regard to the subtle and mischievous spirit of tale-bearing and detraction, the manifest tendency of which is to lay waste the unity of the body, by sowing the seeds of disesteem, strife and discord among brethren and neighbors; as well as to unfit

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those who either propagate or listen to evil reports, for that service to the persons reflected upon, which they might render, if the order prescribed by our blessed Lord to his church was strictly observed, viz: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. xviii: 15-17.—1719, 1806.

It is therefore advised, that in whomsoever this weakness appears, it may be immediately checked; and if any one gives way to it, to the obvious injury of another's reputation or interest, let him be faithfully admonished, and if he cannot be prevailed with to make such acknowledgment of his error as shall be satisfactory to the Monthly Meeting, he should be further dealt with; when, if this produce not the desired effect, he should be testified against.—1806, 1834.

If any member who offends in this respect, shelters himself under a pretense that he says no more than he has heard from others, yet will not discover who they are, such a reporter or tale-bearer should in like manner be dealt with, and may be testified against as being himself the author.—1806.

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QUERIES.

It is directed that the nine queries addressed to Meetings for Discipline, be read, deliberately considered and answered in each Preparative and Monthly Meeting once a year, in order to convey an explicit account in writing to the Quarterly Meeting next preceding the Yearly Meeting, that so this meeting may be clearly informed of the state of all our meetings throughout the year.

Also that the first, second, third and fourth of those queries be read, considered and explicit answers to them be made in writing in the Quarterly Meeting occurring six months after the one in which all the queries are to be read and answered; and that the Preparative and Monthly Meetings which report to the above Quarterly Meeting also read and answer the same queries and forward answers to their superior meetings. But none of the queries are to be read or answered in the other two Quarterly Meetings or in the Preparative or Monthly Meetings reporting to them. Nor is the reading and answering of any of the queries enjoined on any Preparative Meeting where the members of that and the Monthly Meeting are the same.

First Query. Are all our religious Meetings for

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Worship and Discipline duly attended? Is the hour for gathering observed? And are Friends clear of all unbecoming behavior therein?

Second Query. Are love and unity maintained amongst you? Are tale-bearing and detraction discouraged? And where any differences arise are endeavors used speedily to end them?

Third Query. Are you concerned faithfully to uphold our testimony to a waiting, spiritual worship, and to a free Gospel ministry exercised in dependence upon the Head of the Church and under the immediate authority and prompting of His Holy Spirit? And do you maintain our testimony against that system which requires a ministry to be exercised at stated times or for pay?

Fourth Query. Do you in speech, deportment and apparel show forth the sincerity and the simplicity which accord with the Gospel of Christ? Are you frequent in the reverent reading of the Holy Scriptures? And are you concerned to bring up those under your direction in the observance of these duties, to restrain them from pernicious reading, and to guard them from the corrupting influences of worldly associations?

Fifth Query. Are you careful to discourage the unnecessary manufacture, sale and use of all intoxicating liquors? Do you avoid attendance at theatres, operas, dances and other harmful diversions, and are you careful to keep in true

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simplicity at the times of marriages, burials, and on all other occasions?

Sixth Query. Are the necessities of Friends in need of assistance duly inspected; and are they relieved as the cases require? Are they helped in procuring for their children sufficient education to fit them for the duties of life? And do Friends endeavor to keep their children under the care and influence of those in membership with us?

Seventh Query. Do you maintain a faithful testimony against oaths, bearing arms, training, and other military services; being concerned in any fraudulent or clandestine business, buying or selling goods fraudulently imported, and against engaging in or encouraging lotteries or gambling of any kind?

Eighth Query. Are Friends careful to live within the bounds of their circumstances, and to keep to moderation in their trade or business? Are they punctual to their promises, just in the payment of their debts and honest in all their dealings among men, and are such as give reasonable grounds for fear on these accounts timely labored with for their preservation or recovery?

Ninth Query. Do you take due care to deal with offenders in accordance with the regulations of the Discipline, in the spirit of meekness, without partiality or unnecessary delay, in order for their help; and where such labor is ineffectual, to place judgment upon them in the authority of Truth?

In the Quarterly Meetings held in the Eleventh

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or Twelfth Month, and in the Monthly Meetings which report to them, the following advices are to be read, with a suitable pause between them that they may be seriously pondered:

That parents and those having care of the youth early instruct them in the principles of Truth professed by us, and guard them as much as possible from unsuitable marriages.

That those contemplating marriage ask counsel of God, and look principally to that which will help them on their Heavenward journey. They should bear in mind the importance, in marriage, of accordance in religious belief and practice; and that to be joined to persons of religious character and suitable dispositions will contribute more to happiness than considerations of worldly advantage.

That children pay filial regard to the judgment of their parents in all matters connected with marriage engagements, as well as seek for Divine guidance before proceeding therein.

And that Friends be careful—in connection with all marriages—that they do not in any way invalidate our testimony that marriage is an ordinance of God, and that He alone can rightly join man and woman therein.

That all public gifts and legacies be strictly applied to the uses intended by the donors; or, if any unforeseen occurrence should render such compliance difficult or impracticable, that an early application be made to the Representative

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Meeting for its advice or assistance; and that timely care be taken for the renewal of trusts.

That Friends who remove, be careful to apply for certificates; and that the cases of such as remove without certificates, or of sojourners coming from other places and appearing to be Friends, without producing certificates, be properly attended to by the overseers.

That Friends carefully inspect the state of their affairs at least once in the year, and make their wills and settle their outward estates whilst in health.

That our members wholly abstain from the use of all intoxicating liquors as a beverage and in culinary preparations, and that they avoid and discourage the use of tobacco.

That they avoid, as far as practicable, patronizing hotels, restaurants or stores where intoxicating liquors are sold, and in no case sign petitions for or accept licenses for the sale of alcoholic beverages, or rent or lease their buildings for the manufacture or sale of such liquors.

That our members refrain from membership in Masonic lodges or other secret societies; remembering that these are incapable of producing any good which might not be effected by safe and open means, and that the pledge to secrecy is in itself a surrender of manly independence which tends to moral decadence and spiritual loss.

Friends are exhorted to a diligent attendance of meetings for worship, earnestly endeavoring

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to present themselves in a lively frame of mind that they may experience the ability to wait upon the Lord for the sensible influences of His Holy Spirit; that a pure offering may be made to Him who alone is worthy of our worship and praise.

And it is further recommended, that in conducting the affairs of our meetings, as it is the Lord's work, let it be done as in his sight; thus Friends should humbly endeavor to manage them in the peaceable spirit and wisdom of Jesus, with dignity, forbearance and love of each other.

Dear Friends, keep all your meetings in the authority, wisdom and power of Truth, and unity of the blessed Spirit; and the God of peace be with you.

ANNUAL QUERIES.

THE following additional queries are also to be read, considered and answered once a year, in each Monthly and Quarterly Meeting, and a report thereof made in writing to the Yearly Meeting: and it is recommended, that in answering the query respecting schools, Monthly Meetings furnish their respective Quarters with particular accounts of the situation and circumstances of the several schools within their

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limits which are under the care of Preparative, Monthly or Quarterly Meetings, and that the Quarterly Meetings convey to the Yearly Meeting a summary statement thereof.

First Query. What ministers and elders deceased, and when?

Second Query. What new meetings have been settled? And have any meetings been discontinued?

Third Query. Is care taken to keep a regular record of all changes in membership, in the book provided for the purpose by the Yearly Meeting? Is the Recorder's list of members compared with the Overseers' record of members, before this query is answered? And does the Recorder make annual report to the Monthly Meeting as directed by the Discipline?

Fourth Query. Are schools established for the education of our youth, under the care of teachers in membership with us, and superintended by committees appointed either in the Monthly or Preparative Meetings?

Fifth Query. Are the queries addressed to the Quarterly, Monthly and Preparative Meetings, read and answered therein, as directed?—1755, 1782, 1806, 1834, 1893, 1910.

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REVISIONS OF DISCIPLINE

From 1910 to Fourth Month, 1921

Please cut out sections and paste in proper places in 1910 or 1912 editions of Book of Discipline.

Representative Meeting.

1914.—On page 63, sixth line from the bottom, immediately following the words "Representative Meeting," insert as follows:

The appointment of a member of the Representative Meeting by the Yearly or a Quarterly Meeting shall be either in joint session or by the concurrent action of Men's and Women's Meetings sitting separately, but in every case upon report of a joint Committee previously appointed to nominate such Friend of either sex as shall appear best fitted for the responsible service.

1915.—It was directed that the word Twelve, *page 63, sixth line from the top, should be changed to* Twenty, *and the parenthetical clause in seventh, eighth and ninth lines be eliminated.*

1921.—It was directed that the word Twenty, *authorized in 1915, (page 63) should be changed to* Thirty.

1920.—To replace section five, page 64.

1st. It shall hold not less than four sessions annually, at such times as may best meet the needs of the service, choosing a Clerk and Secretary for the care and record of its business: and it may sit on its own adjournments.

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2nd. The Minutes of its proceedings shall be annually laid before the Yearly Meeting.

Rights of Children.

1916.—To replace the two paragraphs beginning with the words: "As to rights of children," on page 51, and ending with "or any of them," on page 52.

The right of membership in this Yearly Meeting of the Religious Society of Friends extends to any child born of parents in membership.

It extends also to any child whose father or mother is, at the time of its birth, a member, provided the parents were both of them members at the time of marriage.

Children who are not members by birth may be received into membership by action of a Monthly Meeting, similar to that provided for Convinced Persons (see page 70). If of suitable age, they may make application for themselves; in other cases application on their behalf should be made by their parents or guardians.

Ministers and Elders.

(In order to consider religious concerns of Friends for service abroad, etc.)

1921.—(Insert on page 32).

The Yearly Meeting agrees that the Yearly Meeting of Ministers and Elders be adjudged competent to hold sessions in the interval between Yearly Meetings at the request of twelve of its members.

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Overseers.

1916.—Substitute the following for opening portion, to the words "If anything repugnant," etc., line 6, page 67. Remainder forms new paragraph and is unchanged.

It is recommended that in every Monthly Meeting a proper number of faithful and judicious men and women be appointed to the station of Overseers within the same; whose duty shall be to exercise a vigilant and tender Christian care over their fellow-members. Since the shepherding of the flock is essential to the welfare and growth of the Church, it is recommended that Overseers give diligent attention to this service, and that their care be extended to Non-members married to members, to their children, and to any other persons who by attending our Meetings for Worship or in other ways, manifest an interest in our religious Society.

Marriage Rules.

1916.—To be inserted on page 109, following the paragraph, which ends "when the decision in the case is recorded":

We desire to reaffirm our conviction that unity in religious belief is essential to a full realization of the blessings of married life. When, however, any of our members feel it right to unite in marriage with those not belonging to our religious Society, they may do so under the care of the Meeting as herein provided, so that the marriage may be accomplished without the in-

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tervention of man, this solemn ordinance being of God.

The marriage of a Member to a Non-member, or of two Non-members may be accomplished in our meetings, when not inconsistent with the existing laws of the States in which the marriage is to take place, provided the parties, using the form herein provided, unite in making the application. If one party is a member the application should be sent directly to the Monthly Meeting to which the member belongs. If both parties are Non-members application should be made to the Overseers of the Monthly Meeting under whose care they desire to be married, and the Overseers, if satisfied, shall forward the application to the Monthly Meeting. Upon receiving such application the meeting, after taking care to ascertain through Committees of inquiry, that both parties are clear from similar engagements, and that there is no other obstruction in either case, may authorize the marriage in accordance with our usual procedure.

Form of Application.

To . . . Monthly Meeting of Friends—

We, . . . of . . . son of . . . and of . . . his wife, and . . . of . . . daughter of . . . and of . . . his wife, the former (or the latter) being a Non-member (or both being Non-members), desire to be married after the manner and under the care of

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Friends, and if permitted to do so, we undertake to conform to the regulations of the Society relating to marriage.

(Written consent of parents or guardians should accompany this paper.)

The marriage of a Member to a Non-member or of two Non-members as herein provided, does not confer upon the Non-members or their children any rights of membership.

To replace the last three paragraphs on the subject of Marriage, beginning "If any of our Members" on pages 111 and 112.

If any of our Members marry in any other way than in accordance with the regulations of the Discipline, the Overseers should delegate one or more suitable Friends to visit or communicate with the member, and ascertain whether he is in a good degree of unity with our principles and desires to continue in membership with Friends. The Overseers should then report the case with a recommendation to the Monthly Meeting, which may after careful consideration either retain the member or remove his name from the list of members and inform him of its action.

1917.—The following form of Marriage Certificate was approved to be inserted on pages 110 and 111.

Whereas, A. B., of . . ., son of C. B., of . . ., and H., his wife, and D. E., of . . . daughter of F. E., of . . ., and M., his wife, having declared their intentions of marriage with each other to . . . Monthly Meeting

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of the Religious Society of Friends held at . . ., according to the good order used among them, (where parties are under the care of parents or guardians, add) and having the consent of parents or guardians concerned, (as the case may be) their proposed marriage was allowed by that meeting.

Now these are to certify whom it may concern, that for the accomplishment of their intentions, this . . . day of the . . . month, in the year of our Lord . . ., they, the said A. B. and D. E. appeared in a public meeting of the Religious Society of Friends, held at . . ., and A. B., taking D. E. by the hand, did, on this solemn occasion, declare that he took her to be his wife, promising, with Divine assistance, to be unto her a loving and faithful husband until death should separate them; and then, in the same assembly, D. E. did in like manner declare that she took him, A. B., to be her husband, promising, with Divine assistance, to be unto him a loving and faithful wife until death should separate them. And in further confirmation thereof, they, the said A. B. and D. E. (she, according to the custom of marriage, adopting the surname of her husband) did, then and there to these presents set their hands.

A. B.
D. B.

And we, having been present at the solemnization of the said marriage, did, as witnesses thereto, set our hands.

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(*The first paragraph, so far as it relates to the arrangement of names and places of residence, should be worded so as to meet the requirements of each case.*)

QUERIES.

To replace form of Discipline of 1910-12, pages 145-47.

First Query. Are all your religious meetings for Worship and for Discipline regularly held? How are they attended? Is the hour for gathering observed, and are Friends careful to maintain a reverent attitude when assembled? (1919)

Third Query. Do you uphold and cherish a waiting, spiritual worship, and a free Gospel Ministry, dependent upon the head of the Church, and exercised in the fresh life and power of His Holy Spirit? (1916)

Fifth Query. Are you careful to avoid and to discountenance all unnecessary handling and use of intoxicants? Do you avoid attendance at theatres, operas, dances and other harmful diversions, and are you careful to keep in true simplicity at the times of marriages, burials, and on all other occasions? (1920)

Sixth Query. Are the necessities of Friends in need of assistance duly inspected, and are they relieved as the cases require? Are they helped in procuring for their children sufficient education to fit them for the duties of life? Do your young people receive the loving care of the meeting, and are they brought under

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such influences as tend to promote their religious life and to give them an understanding of the principles and practices of Friends? (1919)

1917.—To be inserted on page 145 of the Discipline, immediately before the Queries.

Prior to the reading and answering of any of the Queries, the following paragraph is to be read:—

In order that the answering of the Queries shall not become an empty form, let us seek to find the answers in our own hearts, asking help of God so to live that the Church through us may be built upon the faith that is in our Lord and Saviour Jesus Christ. Fidelity in this will give life to our meetings, and quicken us in His blessed service.

1917.—To be inserted as Fifth Query for Ministers and Elders, page 40.

Is there in the judgment of Ministers and Elders, a growth in spiritual life, in the meetings to which they belong; and do there appear to be any convincements?

Preparative Meetings.

1917.—(To be inserted on page 47 of Discipline.)

Subject to the advice and approval of a Monthly Meeting, its constituent Preparative Meetings shall hold sessions at such times only as occasion may require, in order to perform the functions belonging to them.

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